

A
SHORT
TREATISE

Containing all the Prin-
cipall Grounds of Chri-
stian RELIGION.

By way of Questions and
Answers, very profitable for
all sorts of men, but especi-
ally for Householders.

Whereunto are added severall
Questions by the Reverend Au-
thor's own Pen, to clear the
Exposition: As you may
perceive by the Epistle
to the Reader.

The thirteenth Impression.

L O N D O N,

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To the Reader.

Christian Reader.

THe many Impreſſions of this Catechiſme, (both with and without the Expoſition) do manifeſt what good acceptance it hath found amongſt the people of God. And I hope that by meanes of this change, with which it is now put into thy hand, it will prove much more profitable unto all ſuch who ſhall diligently improve it.

The Questions which the reverend Author (Mr *John Ball*) did by his own pen, put into the Margin of the Book, to clear the Expoſition, for the benefit of ſome private friends, are now upon the requeſt of many, both Miniſters and others (who have experienced the profit hereof) publiſhed for more common uſe. The Catechiſme as now Printed, remains the ſelf ſame for ſubſtance, without addition or diminution, and there is no more change in the phraſe of words, then neceſſity compelled, that there might be an harmonious ſuitableneſſe betwixt the Questions and Answers. If any through the quickneſſe of their own parts, ſhall complaine of ſome needleſſe repetitions which might have been forbore, and of leſſe exactneſſe then might here have been expreſſed, they are intreated to conſider, 1. That as the firſt compoſing of the Catechiſme, ſo this

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new modelling of it, intends the instruction of Children and ignorant Christians, whose weaknesse requires such condescensions. 2. That cautiousnesse to keep off, from all seeming materiall alterations, may make a satisfying Apologie.

Some care hath been taken, to Correct former over-sights of the Printer, in the Scripture quotations, though probably there may yet some *Errata* be espied, amongst so great a multitude of proofes. Mr *Thomas Langley* (a faithful servant of Christ, and Minister of the Gospel at *Middle-wich* in *Cheshire*) may be justly judged by those who know him, (as he is indeed by my self) the meekest man to have appeared by an Epistle in this publication, because he was the Authors most ancient, much endeared friend, and could have spoken experimentally, very much in reference to this worke; (beeing one of them (as I conceive) who concurred (at least) with the worthy Author, in the first publishing of this Catechism;) yet his great modesty, hath put it upon my hand, though he hath been pleased to afford his assistance in the service.

I will not say much to perswade the carefull husbanding of such like helps, for instruction in the principles of Religion. Wisdome is the principal thing (saith *Solomon*) therefore get wisdome, and with all thy getting, get understanding. Ministers making trial of their peoples knowledge, do discern a broad difference, betwixt them who have learned Catechismes, and others who have not been instructed therein. Doubtlesse, governours of families, by diligence and constancy in teaching their children and servants, would very much edifie them.

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themselves. By means of Catechising, mens knowledg will be more clear, distinct, sweet, usefull, and they shall be secured from the taint of fundamental errours. The reading of Scripture and other good books, as also the hearing of Sermons, will be much more delightful and profitable, when people shall be able to refer truths unto their proper heads in Divinity: and thus their flathinesse and unsoundnesse will be made manifest, whose proud blindnesse, emboldens them to adventure upon Preaching work, which they have not competent strength to wield.

My heart unfainedly desires, that this Catechisme, (as it is now tendred) may prove thus serviceable to the soules of many, through Gods rich blessing, in the Lord our Saviour.

I am

Thy servant in and

for Jesus Christ,

SIMEON ASHE,

Novemb. 6.

1650.

A 3

To

To the Christian Reader.



We offer here unto thy view
(good Christian Reader) the
principles of Religion, with a
short Exposition upon the same,
for the explanation of what may seeme dif-
ficult, the confirmation of the truth profes-
sed against Popery, and the inforcing of sun-
dry duties of weightie and great impor-
tance. The method wee have followed is
plaine and naturall; the matter wholesome,
but not adorned with flowers of eloquence.
We begin with the maine end that all men
ought to aime at : because there can be no
motion but for some end, as there can bee
no effect but from some efficient. Thence wee
proceed to the meanes whereby the end may
bee attained : for it is in vaine to propound
an end unto our selves, if either the way be
impossible, or imperfect ; if either it cannot
be knowne, or doe not leade to the fruition
there of. In the meanes we consider, whence
direction is to be taken, and what is to bee
learned : and there we shew what, and who
God is, how wee must conceive of him,
why he ought to be worshipped, what cove-
nant he made with Adam in the time of
innocency, and how Adam by transgression
fell, and plunged himselfe, and his posterity
into

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into woe and misery unspeakeable, intol-
erable, and eternall. In the next place wee
lay downe the meanes, that God hath or-
dained for mans recoverie ; And there is
handled what Christ is, what he hath done
for us, how we are made partakers of his
benefits, how faith is wrought and increa-
sed in us, & what obedience we owe to God
in Christ, who is the object of Christian re-
ligion. And because the godly in this course
of Christianity are compassed about with
infirmities, subject to many falls, and as-
saults with many tentations, which might
discourage and turne them out of the way,
therefore we have added, what course a
Christian should take to grow in grace, how
he may be preserved from falling, how he
should recover after his fall, and of what
priviledges the Godly are, or may be parta-
kers, in this life. And in the last place, the
blessednes of the Saints after this life is en-
ded, is touched in few words ; whereby the
sufficiency of the means is manifested. For as
it is a way prescribed of God, so it leadeth
us unto God, the first, chiefe, & al-sufficient
good. Our desire herein is to teach the simple
Christian, how he may grow from grace to
grace, and from faith to faith : and to fur-
ther such Godly Housholders, as desire to in-

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struct and train up their children and servants in the information and fear of the Lord, but want leisure, or ability, to furnish themselves out of larger and more learned Treatises. For their sakes we have adventured to compile this poor Treatise, and make it common, that they might have some help at hand, whereby they might be confirmed in the truth, against the vain cavils of the Papists, and the better enabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark, and observe these few things. First that the letters a, and b, and c, &c. set in the Answer, do direct, what part of the Answer the Testimonies of Scripture alleadged do serve to confirm. And these directions, || † * do intimate what words, or which parts of the Answer are explained in the Exposition. Secondly, in teaching the Questions and Answers, take the paines to search into the proofes which are alleadged for confirmation of the matter; and if the same things word for word be not found in the Verses of Scripture cited, then be pleased further to enquire what reasons or Arguments may be drawn from the place, to prove what is intended. This we commend, because it is a
course

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course behooveful for the obtaining of well-grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to be familiarly acquainted with the Word. Thirdly, in reading the Exposition of every Answer, take notice what is delivered by way of explication or confirmation, and what reasons, and how many, are brought to prove any point. Thereby a man shall be inabled to refer that which he heareth in the publike assembly, or readeth in Godly and learned books, to some head, apply it to right purpose, treasure it up safe in memory for use in the time of need, and have in readinesse to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions given, profitably to guide thee through this small worke; we commit thee to God, and the word of his grace, who is able to direct, and safely lead thee unto eternall happinesse; craving that if thou receive benefit from God upon the perusall of this simple Treatise, thou be carefull to poure out thy soul unto God for us, that he would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own souls.



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A short



A

Short C A T E C H I S M.
*With an Exposition upon
the same.*

Question.

What ought to be the chiefe,
and continuall care of every
man in this life?

A. To glorifie || God,
and to save his soule. a
1 Cor. 10. 31. b Acts 16. 30, 31. Mat.
16. 26.

Expos. || Q. What is Gods glory?

A. Gods glory is his surpassing
worthiness.

Q. Can it be encreased?

A. It cannot be encreased, nor ful-
ly manifested, Exod. 33. 20.

Q. Why so?

B

A. Be-

A short Catechisme.

A. Because he is most perfect, Psal. 16. 2, and infinite, Job 22. 2. & 35. 7.

Q. When is God said to glorifie himself?

A. God is said to glorifie himselfe, when he makes his excellency to appeare, Numb. 14. 21. Psal. 72. 19. Ezek. 43. 2.

Q. When doe Angels and men glorifie him?

A. Angels and men glorifie him, when they extoll his greatness, and testifie their acknowledgement of his glory, Luk. 2. 14. Rev. 14. 7. Exod. 15. 2.

Q. What is it then to glorifie God?

A. To glorifie God then is inwardly in heart, Rom. 4. 20. 1 Cor. 6. 20. and outwardly in word and action, Matth. 5. 16. 1 Pet. 2. 12. to acknowledge God to be such a one as he hath revealed himselfe Rev. 4. 9, 11. Psalm 29. 1, 2, and 50, 23.

Q. Of glorifying God, why should man be most carefull?

A. Of glorifying God, man should be most carefull, 1. Because God is the beginning from which, and the end unto which all things doe tend, Rom. 11. 36. (2.) His glory is in it self most excel-

excellent, Exod. 33. 18, 19. Psal. 148.
13. (3.) Most deare to him, Exod. 7.
4, 5. Isa. 42. 8. & 48. 11. (4.) The su-
preame end of all divine revelation,
Ephes. 2. 7. (5.) The end of all his
workes, Eph. 1. 5, 6. Prov. 16. 4. Exo.
9. 16. Psal. 50. 15. John 11. 4, 40.
(6.) The end of mans life, Psal. 6, 4, 5,
and service, Zac. 7, 5, 6. Psalm. 101.
1. Iohn 3, 28, 29. And (7.) all meanes
furthering the same, are available to
mans salvation, Rom. 4. 20, 21. Ier.
13. 16. Mal. 2, 2. 1 Sam. 2. 30. Psal.
50. 23.

*Q. What is it to take care of our sal-
vation?*

A. † To take care of our salvation,
is so to live here, that we may live with
the Lord hereafter, Phil. 2, 12, 2. Pet.
3, 11, 14.

*Q. Why should man take care of his sal-
vation?*

A. 1. Because the salvation of the soul
is most precious, Psal. 49. 8. (2.) It
cannot be obtained without care, Act.
2. 37. 1 Cor. 9. 24. Matth. 7. 13. Luk.
13. 24. (3.) He is ever mindless of Gods
glory, that is careless of his eternall
happinesse, Ephes. 2, 12. Iohn 5. 44.

and 7, 18 (4.) Eternall life is a durable treasure; Luke 12. 33, and 16, 9, 10. 1 Tim. 6. 17, 18. (5.) All worldly things are vaine, uncertaine, and transitory, Matth. 6. 19. Psal. 73; 18, 19. (6.) The soule came from God, and is after a restless manner carried to seeke and desire communion with God. (7.) A desire to be happy is naturally planted in the heart of all men by God himself. And (8.) God is infinite in goodnesse, the highest of all things that are to be desired; Therefore we should earnestly set our affections upon things that are above, Col. 3, 1. 2 Phil. 3, 3, 12, 13, 14. and infinitely desire the enjoying of Gods presence in heaven.

• *Q. Whence must we take direction to attain hereto?*

A. Out of the word of God alone, c Iohn 30. 31.

Expof. || Q. Why must we take direction out of the word of God to obtaine salvation?

A. (1) Because God only can give the Crown of glory, 2 Tim. 4. 8. Iam. 1. 12. (2.) He also is the author, object, and end of true Religion, Gen. 18. 19.

Acts

Acts 18. 25, 26. Iohn 6. 29. therefore none but he can reveale the way how we should obtain that everlasting inheritance, Psal. 16. 11. Prov. 2. 6, 9.

Q. How may it be proved that God is the Author of Religion?

A. 1. Because the nature of God is incomprehensible, his will and works are unicarchable, Heb. 11. 6. Deut. 4. 4, 6, and 29. 29. Heb. 11. 3. (2.) No man hath known the Father but the Son, and he to whom the Son hath revealed him, Iohn 1. 18. Matth. 11. 27. And 3. The Gospell is an hidden mystery, 1 Cor. 2. 7, 10. Rom. 16. 25, 26. so that we can know nothing of God, untill God himself manifesteth it unto us, Psal. 103. 7, & 147, 19, 20.

Q. What understand you by the word?

A. By the word of God, we understand the will of God revealed unto reasonable creatures, teaching them what to do, beleeve, and leave undone, Deut. 29. 29.

Q. What call you the word of God?

A. The 4 holy Scripture † immediately ‖ inscribed, which is contained in the bookes of the Old and New Testament, & 2 Tim. 3. 16.

Expos. † *Q. Hath not this word been diversly made known heretofore?*

A. This word of God hath heretofore been diversly made known, Heb. 1. 1. as 1. By inspiration, 2 Chron. 15. 1. Isa. 59. 21. 2 Pet. 1. 21. (2.) By engraving in the heart, Rom. 2. 14. (3.) By visions, Num. 12. 6, 8. Acts 10. 10, 11. Apo. 1. 10. (4.) By Dreames, Iob 33. 14, 15. Gen. 40. 8. (5.) By Vrim and Thummim, Numb. 27. 21. 1 Sam. 30. 7, 8. (6.) By signes, Gen. 32. 24. Exod. 13. 21. (7.) By Audible voyce, Exod. 20. 1, 2. Gen. 22. 15. and lastly by writing, Exod. 17. 14.

Q. How is this word revealed in writing called?

A. This word so revealed, is by excellency called, 1. The Scripture, Gal. 3. 22. John 10. 35. and 2. The holy Scripture, Rom. 1. 2.

Q. Why is it called the holy Scripture?

A. 1. In respect of God the Author, Acts 1. 16. & 4. 25. (2.) The holy penmen, Luk. 13. 28. 2 Pet. 1. 21. (3.) The matter, 1 Tim. 6. 3. Tit. 1. 1. and (4.) The end thereof, Ro. 15. 4. 2 Tim. 3. 17.

Q. Why was this truth delivered to the Church in writing?

A. The

The truth of God was delivered to the Church in writing, Deut. 31. 9. Hos. 8. 12. Rev. 2. 1. (1.) That it might be preserved pure from corruption, 2 Pet. 1. 12, 13, 15. (2.) That it might be better conveyed to posterity, Jer. 36. 27, 28. Deut. 31. 19, 24, 25, 26. (3.) That it might be an infallible standard of true doctrine, and (4.) That it might be the determiner of all controversies, Isa. 8. 20. Mal. 4. 4. Deut. 17. 11. (5.) That our faith might be confirmed beholding the accomplishment of things prophesied, 1 King 13. 2. with 2 Kings 23. 16. Acts 17. 10, 11. and (6.) For the more full instruction of the Church, the time of the Messiah either drawing on, Mal. 4. 4. or being come, Luk. 1. 2, 3.

Q. What is it to be immediately inspired?

A. To be immediately inspired, is to be as it were breathed, and to come from the father by the holy Ghost, without all meanes.

Q. Were the Scriptures thus inspired?

A. Thus the holy Scriptures were inspired both for matter, and words, Luk. 1. 70. 2 Pet. 1. 21.

8. *A short Catechisme.*

Q. What are the the bookes of the old Testament?

A. † Moses and e the Prophet, e Luke 24. 27.

Expos. † Q. What meane you by the bookes of the old Testament?

A. All the books of holy Scripture, given by God to the Church of the Jewes.

Q. How are they called?

A. They are called, (1.) The Law, Luk. 16. 16. Iohn 12. 34. and (2.) the Prophets, Rom. 1. 2, & 16, 25, 26.

Q. Why were they called the Prophets?

A. Because they were written by holy men, stirred up, sanctified, and inspired of God for that purpose, 1 Pet. 1. 11. Heb. 1. 1.

Q. Vnder what heads be they ordinarily comprised?

A. Ordinarily they are comprised under thesetwo heads, (1.) The Law, and the Prophets, Mat 22. 40. Act. 13. 15. Mat. 7. 12. Or (2.) The Law of Moses and the Prophets, Acts 28. 23. Or (3) Moses and the Prophets, Ioh. 1. 45. Luk. 16. 29.

Q. Why is Moses distinctly named?

A. Moses is distinctly named from the

the rest, because he was first and chief of the Prophets.

Q. We read them distinguished into Moses, the Prophets, and the Psalmes, why are the Psalmes distinctly named?

A. The Psalmes are mentioned particularly, Luk. 24. 44. because they are the choyce and flower of all other Scripture.

Q. Which are the Books of the new Testament?

A. Matthew Marke, Luke, and the rest, as they follow in our Bibles.

Q. How may it bee proved that those bookes are the word of God immediately inspired by the holy Ghost to the Prophets and Apostles?

A || First, By the † testimony of the Church, * Secondly, Constancy of the Saints, || Thirdly, Miracles wrought to confirme the truth, i and Fourthly, the † Antiquity thereof. f 2 Pet. 1. 19. g Rev. 6. 9. h 1 King. 17. 24. Joh. 3. 2. i Jer. 6. 16. Heb. 13. 8.

Expos. || Q. Is it expedient to know that these Books are the word of God?

A. It is very expedient and necessary that all Christians of age and discretion, should know that the Scriptures

ptures are the very Word of God.

Q. What is it to know them to be the word of God?

A. It is to know them to be the immediate and infallible truth of God that is to be received, obeyed and believed.

Q. Why is that expedient to be known?

A. 1. Because thereby we are the better fitted to hear, read, and receive the Word with attention, joy, reverence, submission. *Act.* 10. 33. and assurance of faith : which being a divine grace, must have a divine foundation. *2 Tim.* 3. 15, 16. *1 John* 5. 13. and being certain must have a sure ground, even the word of God. *John* 5. 46. *Eph.* 2. 20. *Rom.* 4. 18.

2. Also it ministers no small comfort in affliction and temptation, that we know whom we have trusted, *2 Tim.* 1. 12. *Act.* 5. 29.

Q. How must this be known?

A. This must be known not by opinion, or probable conjecture, which may deceive, but by certain and distinct knowledge.

Q. What is certain and distinct knowledge?

A.

A. That whereby we conceive of things certain certainly as they are, and are assured that we conceive of them no otherwise then as they are.

Q. *Why is such knowledge requisite?*

A. That we may be able to stop the mouths of Atheists and Papists, who carp againh the truth. 2 Cor. 13. 3.

Q. *How come we to the knowledge hereof?*

A. We come not to the understanding hereof by sence or discourse of reason: But this matter is to be discerned and believed by Faith.

Q. *What Rules are to be observed for the better clearing of this matter?*

A. For the fuller clearing of the point, sundry rules are to be observed, both concerning faith, and concerning the Scripture it self.

Q. *What is the first Rule?*

A. 1. Distinction must be made 1 Rule. between certainty of Faith, and certainty of sence or sight.

Q. *How are they distinguished?*

A. 1. Things believed in themselves are more certain then things seen, but they are not alwayes so apprehended by us.

2. Cer-

2. Certainty of light excludes doubting, so doth not certainty of faith, it is sufficient that it prevaile against them, Gen. 15. 6, 8. 1 Cor. 13. 9, 12. Jud. 6. 36, 37, 38.

Q. What is the second Rule?

2 Rule.

A. 2. Implicite faith is to be distinguished from explicite faith.

Q. What is faith implicite?

A. Implicite faith is that by which we confusedly believe that such Books are the Word of God, not understanding the sense of them.

Q. What is faith explicite?

A. Explicite faith is ever joyned with a distinct and certain understanding of the thing believed, Joh. 3. 2, 10.

Q. What is the third Rule?

3 Rule.

A. 3. Historical faith must be distinguished from justifying and saving faith.

Q. What is faith Historicall?

A. Historicall faith stands in the certainty of the mind, and believes God speaking in his Word.

Q. What is Faith justifying?

A. Justifying and saving faith contains the perswasion and confidence of the heart, whereby we not onely
be-

believe the Word of God to be the chief truth; but also do imbrace it as containing the chief good of man. Jam. 2. 19. Joh. 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12.

Q. Why are they to be distinguished?

A. Because all things in Scripture are not alike to be believed, neither do the same Arguments serve to beget each faith.

Q. What is the fourth Rule?

A. 4. Concerning the Scripture, we 4 *Rule.* must put difference between the doctrine therein contained, and the writing.

Q. Why is this to be observed?

A. Because the sign is for the sense, and the knowledge and faith of both is not alike necessary. The doctrine was ever necessary to be believed, the manner of revealing was not alwayes, Joh. 8. 24.

Q. What is the first Rule?

A. 5. Of doctrines some are simply 5 *Rule.* necessary to salvation, containing the main grounds and chief heads of Christian Religion; others are expositions, or amplifications of the same, very profitable, but not of such necessity.

sity, 1 Cor. 3. 12, 13. Col. 2. 18, 19. Phil. 3. 15.

Q. VVhat is the sixth Rule?

6 Rule.

A. 6. A distinction is to be put between the Scripture generally considered, in respect of the manner of revealing, and between the number and order of the Books.

Q. VVhy is this to be noted?

A. It being one thing to believe that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Books.

Q. VVhat is the seventh Rule?

7 Rule.

A. A difference is to be made between the chief Author of a Book, and the Instrument thereof. 1 Cor. 12. 3. Mat. 10. 20.

Q. VVhy is this to be noted?

A. Because it is one thing to believe that God is the Author of this or that Book: another to believe that it was written by this or that Scribe, or Amanuensis.

Q. What is the eighth Rule?

A. 8. The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an expresse,

With an exposition upon the same. 15.

presse, historical, and saving faith :
but the number and order of Books ^{8 Rule.}
is to be believed with faith histori-
call.

*Q. What is the first argument to prove
the Scriptures to be the word of God ?*

A. The testimony of the Church.

Q. What understand you by the Church ?

A. † By the Church we under-
stand not the Pope, whom the Papists
call the Church virtuall ; not his Bi-
shops and Cardinals met in generall
Council, whom they call the Church
representative ; but the whole compa-
ny of beleivers, who have professed
the true faith ; whether those who re-
ceived the bookes of holy Scripture
from the Prophets and Apostles, or
those who lived after.

*Q. Under the name of the Church, doe
you comprehend the Prophets and A-
postles ?*

A. Under the name of the Church
we comprehend not the Prophets and
Apostles, as they were immediately
chosen and called to be the pen-men
of holy Scripture.

Q. Why so ?

A. Because they wrote not as men
in

in the Church, but above the Church.

Q. How is this testimony of the Church considered?

A. This Testimony of the Church is considered, 1. Of the Jewes. 2. Of the Christians.

1 Of the Jewes.

Q. What Bookes did the Jewes receive?

A. The Church of the Jewes professed the doctrine, and received the books of the old Testament, and testified of them that they were divine.

Q. What things give force to this testimony?

A. To the testimony of the Jewes, these things give force.

1. To them were committed the Oracles of God. Rom. 3. 2.

2. In great misery they have constantly confessed the same, when as by the onely denying thereof they might have been partakers both of liberty and Rule.

3. Notwithstanding the high Priests and others persecuted the Prophets while they lived, yet they received their writings as Prophetical and divine.

4. Since obstinacy is come to Israel,

rael, notwithstanding their great hatred to the Christian Religion, the holy Scripture of the old Testament is kept pure and uncorrupt amongst them, even in those places which doe evidently confirm the truth of Christian Religion, Isa. 53. 3, 4, 5, &c.

Q. What Bookes did the Christian Church receive?

A. The Christian Church hath embraced the doctrine of God, and received the Books both of the Old and New Testament. *2 Of the Christians*

Q. What things give weight to this testimony?

A. To the testimony of Christians two things give force. 1. Their great constancy. 2. Their admirable and sweet consent: for in other matters we may observe differences in opinions, in this a singular and wonderfull agreement.

Q. How many waies is this testimony of the Church considered?

A. This testimony of Christians is considered three waies. 1. Of the vniuersall Church, which from the beginning thereof untill these times, professing the Christian Religion to be diuine, doth also professe that these

Books are of God. 2. Of the severall primitive Churches, which first received the Books of the Old Testament, and the Epistles written from the Apostles, to them their Pastors, or some they knew, and after delivered them under the same title, to their successors and others Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters divine) upon due triall and examination have pronounced their judgement, and approved them to the people committed to their charge.

Q. Of what force is this testimony?

A. This testimony of the Church is of great weight and importance. 1. It is profitable to prepare the heart, and to move it to beleeve. 2. It is of all humane testimonies (whereby the Author of any Book that hath, is, or shal be extant, can be proved) the greatest, both in respect of the multitude, wisdom, honesty, faithfulness of the witnesses, and the likeness, constancy, and continuance of the testimony it selfe. 3. But this testimony is onely humane. 4. Not the onely, nor the chiefe,

chief, whereby the truth and divinity of the Scripture is confirmed. 5. Neither can it be the ground of divine faith and assurance.

Q. What is the second argument to prove the Scriptures to be the word of God?

A. The constancy of Saints.

2. Argument.
Constancy
of the
Saints.

Q. What things give weight to this argument?

**A.* (1.) The Saints of God of all sorts and conditions, noble, base, rich, poor, learned, and unlearned, old, young, married, unmarried, &c. (2.) have suffered, The most grievous torments, usual, unusual, speedy, slow, even what hell could invent, or mans malice find out, for the defence of this truth. (3.) All these things a number numberless endured, and (4.) That with great constancy and joy, even with a cheerful heart and merry countenance, so that none can think they suffered out of weakness, pride, vaine-glory, or discontent.

Q. What is the force of this argument?

A. This patient suffering of the Martyrs is not testimony meerly humane, but partly divine: for that courage, and cheerfulness which they shewed

in the midst of all torments was not from nature, but from above.

3 Argu-
ment.

Miracles.

Q. What is the third argument to prove the Scriptures to be the word of God?

A. Miracles wrought to confirme the truth.

Q. What things give force to this argument?

A. || Many and great wonders, such as Sathan himself cannot imitate, such as exceed the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not deny to be divine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Numb. 11. 9, & 20, 10. Exod. 19. 16. 1 King 17. 24. Mark 16. 20. Heb. 2. 4. Iohn 5. 36, & 9, 30, 33. Act. 5. 12.

Q. What is the strength of this argument?

A. These miracles were sufficient to confirme the divinity of this truth, and writing, to them who were eye-witnesses thereof, Heb. 2. 3. Iohn 20. 20. Indg. 2. 7. 10. The undoubted and clear narration of them, is to us an invincible argument thereof

Q.

With an exposition upon the same. 21

Q. What is the fourth argument to prove 4 Argu-
the Scriptures to be the word of God? ment.

A. The Antiquity thereof. Antiquity.

Q. How doth this prove the Scriptures to
be the word of God?

|| A. That which is most ancient,
is most true and divine; the purest Re-
ligion is before all others.

Q. Why so?

A. 1. There must needs be a Law
before transgression; and 2. a com-
mandment given unto man before
there could be place for the Devill to
tempt him.

Q. How may the antiquity of the Scri-
pture be proved?

A. The Religion taught in Scri-
pture is of greatest antiquity, because
the doctrine of the Creation and fall
there handled, in all other stories
whatsoever is omitted.

Q. How else?

A. By 5. || the k title, † 16 efficacie
7 sweet m * consent, 8 admirable n ||
doctrine, 9 excellent o † end, and 10 the
witness p * of the Scripture it self k Gen
17. 1. Psal. 50. 1. Isa. 44. 24. Exod.
20. 1, 2. 1 Cor. 11. 23. Iohn. 3. 36.
1 Cor. 1. 23. Iohel. 1. 1, 2. 1 Psal. 19. 3.

C 3

Rom.

Rom. 15. 4. Rom. 8. 7. Zeph. 2. 11.
 Zech. 13. 2. Acts 5. 39. Acts 9. 5, 20,
 21. Phil. 1. 12, 13. Rom. 15. 19. 2
 Cor. 4. 8, 9, 10. *m* Gen. 3. 15, & 49,
 10. Isa. 9. 6. Dan. 9. 24. Mat. 1. 18.
 Acts 10. 43. *n* Psal. 119. 129, 138, 172,
 Deut. 4. 5, 6. *o* Iohn 20, 31. *p* 2 Tim.
 3. 16. 2 Pet. 1. 19.

5. Argu-
 ment.

*Q. What is the fifth argument to prove
 the Scriptures to be the word of God?*

A. The stile thereof.

*Expos. || Q. What understand you by
 the stile?*

*A. By the stile of the Scripture we
 understand not the external superficies
 of words, but the whole order, cha-
 racter, frame, & comprehension, which
 fitly agreeth to the dignity of the spea-
 ker, and nature of the argument, and
 is tempered according to the capaci-
 ty and condition of them for whose
 sake it was written.*

*Q. Had not every Prophet and Apostle
 a peculiar stile?*

*A. Every Prophet and Apostle al-
 most had a peculiar stile; Esay is elo-
 quent, sweet, and more adorned; So-
 lomon accurate; Jeremie vehement, and
 more rough; Amos simple, but all are
 divine.*

Q. What

Q. What things declare the majesty of the stile?

A. These things declare the majesty of the stile.

1. The titles that the Author of the holy Scripture doth justly challenge unto him, the which import independence of nature, Exod. 3. 14. supereminencie of power, and soveraignty, Psal. 50. 1, 2. excellency both of properties and workes, Gen. 17. 1. Esay 42. 5. and 40. 22, 26.

2. The manner used in teaching, commanding, promising, and threatening.

Q. What manner is used in teaching?

A. Things above reason, hidden mysteries, such as exceed all humane capacity, are unfolded, without all argumentation or furniture of perswasion, 1 Cor. 2. 7. and we are required to understand & believe them, relying upon the truth and credit of the revealer.

Q. What manner is used in commanding?

A. In giving the Law, no proëme is used, but; *Thus said the Lord*; no conclusion, but *the Lord hath spoken.*

Exod. 20. 1, 2. Commandements of which no reason can be rendred, are enjoined, Gen. 2. 17. and that which a natural man would account foolishness, is peremptorily and with great severity required, Joh. 3. 36. 1 Cor. 1. 23, 24. no argument being brought to perswade or confirme the equitie of those commands; but onely the will of the Commander.

Q. What manner is used in promising and threatning?

A. Promises above likelihood are made; to assure of performance no reason is alleadged, but, *I the Lord have spoken*, Esa. 51. 22. & 52. 3, 4. and to encourage against difficulties and dangers present divine assistance is promised both as necessary and sufficient. Exod. 4. 12. Jos. 1. 9. Jer. 1. 8. Esa. 43. 5. In the manner of threatning also, the like notes of the Divinity of the stile may be observed.

Q. What further particulars may be observed herein?

A. (1.) That without respect of persons, he doth prescribe Lawes to all men, private persons and publike Magistrates, whole Kingdomes and severall Estate.

(2.) Com-

(2.) Commanding what is distastefull to their nature, and forbidding what they approve.

(3.) Promising not terrene honour, but life everlasting if they be obedient:

(4.) Threatning not with rack or gibbet, but eternall death if they disobey, Joel 1. 1, 2. Joh. 3. 16. 1 Sam. 12. 25.

(5.) That the Ministers of the Lord of Hostes do require attention, faith and obedience, to whatsoever they speake in the name of the Lord, whether it were prophetic, commandment, or rebuke; whether they called to repentance and reformation of things amisse, or exhorted to obedience, 1 Cor. 11. 23. Mich. 1. 1, 2.

Q. Is not the manner of speech in Scripture low and humble?

A. Yes, but the low and humble manner of speech, used in holy Scripture, cannot justly offend any man.

Q. Why was it penned in so humble a manner?

A. (1.) It was penned to the use and behoof both of the learned and unlearned, Rom. 1. 14.

(2.) Though the phrase be plaine, the matter is high and excellent, profound

found and un-utterable. Hof. 8. 12.
Aët. 2. 11.

(3.) Easinesse and plainnesse doth best befeeme the truth : a Pearl needs not painting, nor truth to be underpropped with forraigne aides, it is of it self sufficient to uphold and sustain it self.

(4.) It becomes not the Majesty of a Prince, to play the Orator.

(5.) And though the Scripture be simple in word, it is great in power : no writings of Man, though never so well set forth, with wit, words, order, or depth of learning, can so enlighten the minde, move the will, pierce the heart, and stir up the affections, as doth the word of God.

(6.) Neither do the Scriptures want eloquence, if the matter be well weighed : no writing doth, or can equalize them in pithinesse of prophesying, or ferventnesse of praying.

Q. Give an example hereof?

A. The song of *Moses*, and the beginning of *Esay*, in variety and force of eloquence, do far exceed all authors, Greeke and Latin; if comparison be made betwixt those places,
and

and whatsoever is most excellently indited by man, either in Greek or Latin, you may easily discern, the one was written by a Divine, the other by a humane spirit.

Q. What is the sixth argument to prove the Scriptures to be the word of God?

6. Argument.
Efficacy.

A. The Efficacy thereof.

Q. How doth the Efficacy of this word Demonstrate the Divinity thereof?

† The efficacy of this doctrine doth powerfully demonstrate the Divinity thereof: (1.) For it converts the soul, (2.) Enlightens the eyes, Psal. 19. 7, 8. (3.) Discovers sin, Rom. 7. 7. (4.) Convinces the gainsayer, 2 Tim. 3. 16. (5.) Killeth & terrifieth, 2 Cor. 3. 6. (6.) Rejoyceth the heart, Psal. 19. 8. Psal. 119. 103. (7.) Quickneth, Psal. 119. 50, 93. (8.) Comforteth, Rom. 15. 4. (9.) Manifesteth the thoughts, 1 Cor. 14. 25. (10.) Overthrowes false Religions, (11.) Casteth down strong holds, and the whole kingdom of Satan (12.) Stoppeth the mouth of Oracles, (13.) Destroyes Idols, 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. And (14.) remains invincible notwithstanding all opposition. Act. 5. 38, 39.

Q. What

Q. What things commend the efficacy of this word?

A. These things commend the efficacy of this word.

(1.) The nature thereof is opposite to the wisdom and will of a natural man. 1 Cor. 1. 21. and 2. 14. Rom. 8. 7. and yet it hath prevailed.

(2) It hath prevailed, not onely with the grosse and sottish Gentiles, who served other Gods, Gal. 4. 8. but even with the most fierce and bitter enemies thereof, Acts 9. 5, 6, 20, 21.

(3) The enemies who did oppose this truth were many, mighty, and subtil.

Q. Who was the principal enemy of this truth?

A. The Devill out of his hatred against Gods glory, and mans salvation, Eph. 6. 12. Apo. 2. 10.

Q. Who were his instruments?

A. (1) The Romane Emperours were his instruments. (2) The rest of the world furthering, and (3) The Jewes stirring them up.

Q. What moved them to persecute this truth?

A. (1)

A. (1) Their love to falsehood and idolatry. and (2) Their malice against the Christian Religion.

Q. How did they persecute it?

A. They did with incredible furie, and vigilancy, labour the utter abolition of this truth, Acts 4. 27 and 9. 2. Mat. 10. 18, 22. Iohn 16. 2. Acts 13. 50, and 14, 2, 5, 19. 1 Thes. 2. 15. 16.

(4) The persons whom the Lord did chuse to be publishers of this heavenly doctrine, were (1) in number few. (2) In outward appearance simple, rude, base, and weak. and (3) Sometimes also negligent, Mat. 4. 18. 19, 20. Luke 6. 13. 2 Cor. 4. 7, 8. Mar. 13. 25.

(5) These simple and weak men, subdued the World by Preaching the Crosse of Christ, and prescribing long suffering and patience, 1 Cor. 2. 4. 1 Thes. 3. 4. Acts 9. 16. 2 Tim. 3. 1, 2.

(6) The number of all sorts, ages, conditions, sexes, and nations, who gave credit to this doctrine, and confirmed the same with the losse of their lives,

lives, was innumerable, Apo. 6. 9. 10.

(7) In short time a great part of the habitable world was converted, and brought to the obedience of faith, so that *S. Paul* filled all places from *Ierusalem* to *Illyricum*, with the sound of the Gospell, Col. 1. 6. Rom. 15. 19.

(8) The more the truth was persecuted, the more it did prevaile, Acts 8. 3, 4. Phil. 1. 14.

(9) Though the Iewes were wasted with many and great slaughters, yet the Scriptures did still remaine safe, and entire in their custody when the Hebrew Language did lye almost unknowne, and had perished altogether, had not the Lord provided for Religion; then by the Iewes, the deadly enemies of Christ, was the doctrine of Christian faith preserved.

(10) To these we may add the dreadful judgements of God, which fell upon the persecutors of the Christian faith; amongst whom some were forced, at their last gaspe, to acknowledge the divinity of this word: All which things doe strongly confirme the propagation, defence and conservation of this truth and Doctrine, to be admirable

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nable, and of God.

*Q. What is the seventh argument to 7. Argu-
prove the Scripture to be the word of God? ment.*

A. The sweet consent thereof. Sweet

*Q. How doth this consent prove the Scri- consent.
pture to be of God?*

*A. The sweet and admirable con-
sent which is found in all and every
part of Scripture, cannot be ascribed,
to any but the spirit of God; each
part so exactly agreeing with it selfe,
and with the whole, Iohn 5. 46.*

*Q. By what instances may this be de-
clared?*

*A. This may sufficiently appeare
by comparing the propheties of the
old Testament touching Christ, the
calling of the Gentiles, and rejection
of the Iewes, with the accomplishment
of them, declared in the new, Gen. 3:
15, and 12, 2, and 49, 10. Numb. 24.
17. Dan. 9. 25. Mat. 1. 18. Luk. 1. 55,
and 24, 27, 44. Acts 26. 22. Deut. 32.
21. Mal. 1. 10, 11. Psal. 2. 8, and 110,
2. Acts 11. 18. Psal. 118. 22, 23. Mat.
21. 42. Such exact consent, as here is
to be found, is impossible to be fained
of men, or Angels, as the things fore-
told were removed from their know-
ledge*

ledge and finding out, untill they were revealed.

Q. What considerations give weight to this argument?

A. These considerations give strength to this argument.

(1) The length of time, in which this writing continued; *viz.* from *Moses* untill *John*, which prevented all conceits of forgerie, since they were not written in one, nor yet in many ages.

(2) The multitude of Books that were written, and of Writers who were employed in that service.

(3) The distance of place, in which they were written, which did hinder that the Writers could not confer together, *Icr. 2. 1, 2, and 36, 5. Ezek. 1. 1.*

(4) The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Books, as false, or eroneous.

Q. What things give weight to this silence of the adversaries.

A. This silence is of great weight in this case, because they were eye-witnesses

nesses of those things which our Saviour taught, did, and suffered, according as it was prophesied of him. So that they (1) knew the prophesies. (2) Saw the accomplishment of them, and (3) were acquainted with that which the Apostles had written.

Q. The Prophets and Apostles who write the same Historie dissent one from another.

A. If the prophets or Apostles who wrote the same Histories, do seeme to dissent in any circumstances, this doth nothing derogate from their authority.

Q. Why so?

A. For (1) in themselves they differ not, the fault is our ignorance, and apprehension. (2) By a right and just interpretation, they may easily be reconciled. and (3) The dissonancy which seemes to be amongst them in small things, doth free them from all suspicion of fraud, and their sweet consent in all matters of importance, doth convince that they wrote by the guidance of the same spirit.

Q. Declare this more particularly?

A. If they had all written one
D thing,

thing, they might seeme superfluous. (2) If each a new History, there could appeare no steps of consent. (3) when they relate the same story with the same circumstances, they have their use, one sometimes speaking more plainly then the other. and (4) when they agree in matter, but seem to dissent in circumstances, the truth is the more confirmed, an argument of fuller credit may be drawn out of that dissent: for as the Heathen man observeth, too exact diligence is neither approved of all, neither doth it want suspicion.

Q. Doth not the Doctrine of the Scripture agree with all other truth whatsoever?

A. To this sweet agreement of holy Scripture with it selfe it might be further added, that it agreeth with all other truth whatsoever: there is nothing true in Divinity, which is false in Philosophie, nothing in Philosophie is repugnant to the truth in Divinity, but it may be overthrowne by the principles of right and true Philosophie.

Q. What is the eight argument to prove the

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the Scriptures to be the word of God? 8. Argu-

A. The excellent matter thereof. ment.

Q. How doth this prove the Scripture to be of God? Excellence matter.

A. Because the matter intricated of in holy Scripture is divine & wonderfull.

Q. Declare this by some particular instances?

A. 1. It explicates unto us the nature, properties, and high acts of God, purely and holily.

2. It describes the person of Christ, so fitly, excellently, and conveniently, that if the minde of man consider it attentively, of necessity it must acknowledge, it doth exceed the reach of a finite understanding.

3. It discovers unto us the misery and corruption of man by nature, the incomprehensible love of God in Iesus Christ towards man, that happy reconciliation (if we may so speake) of his justice and mercy by his infinite wisdom, ordaining Iesus Christ to be our Mediator.

4. And it unfolds the Covenant of Grace, which God made with man after his fall; all which can be drawne from no fountaine, but divine revelation,

lation, 1 Cor. 2. 7, 10. Eph. 3. 4, 5. Col. 1. 26.

5. The Scripture also containes the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Iudges, Deut. 4. 5, 6, 7.

Q. What notes of Divinity may be observed in the precepts?

A. In the precepts divers notes of Divinity may be observed as (1) The surpassing excellency of the act, requiring that we should deny our selves and lead our lives according to the appointment of the Lord, Mat. 16. 24, 25. Rom. 8. 12, 13. (2) The wonderfull equity that doth appeare in every commandment. (3) The admirable strangeness of some acts, which a naturall man would count foolishness, yet prescribed as necessarie, Iohn 3. 36. and 8. 24. (4) The manner how obedience is required; viz. that it proceed from a pure heart, a good conscience, and faith unfained, Deut, 6. 5. 1 Cor. 13. 2. 1 Tim. 1. 5. And (5) the perfection of the Law, commanding and allowing all good, but forbidding and condemning all sinne and wickednesse,

nesse, of what kinde soever.

*Q. What example may be given here-
of?*

A. Take a brief view of the ten Com-
mandements; are they not, (1) Plaine.
(2) Pure. (3) Briefe. (4) perfect. (5)
Just. (6) Extending to all. (7) Bind-
ing the Conscience; and (8) Reaching
to the very thoughts?

Q. What do these commend to us?

A. All these things commend unto
us. (1) The justice. (2) The wisdom.
(3) The holinesse. (4) The omnipo-
tency. (5) The omniscience. (6) The
perfection. and (7) The absolute sove-
raintie of the Law-giver.

*Q. What notes of divinity may be obser-
ved in the promises and threatnings?*

A. The promises and threatnings
annexed to the Law, will suffer us to
acknowledge none other Author of
them, but the Lord alone. For (1) none
can make them, but he, he only can give
eternall life, and inflict eternall con-
demnation. (2) These are so set toge-
ther with the commandements, as they
can move none, but onely the consci-
ence of him, who doth acknowledge
the commandements to be divine.

9. Argu-
ment.
Excellent
end.

Q. What is the ninth argument to prove the Scriptures to be the word of God?

A. The excellent end thereof.

Q. What is the end of the Scripture?

† A. The end of the Scripture is divine, viz. (1) The glory of God, and (2) The salvation of man; not temporall but eternall.

Q. How may it appeare that the glory of God is the end of the Scripture?

A. Because the Doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise.

Q. How doth this prove that they are of God?

A. It shewes that they are from above, Iohn 7. 18, and 5. 41, and 8. 50, 54. Gal. 1. 10. And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning.

Q. How doth it appeare that the salvation of man is the end of the Scripture?

A. Because this word doth point out unto man, (1) What true blessednesse is, and (2) How he may be reconciled unto God, being lost by sin.

Q. How doth this prove them to be divine?

A. It

A. It is a firme demonstration to prove unto us the Divinity thereof: For (1) what is more agreeable to the wisdom, bounty, mercy, grace, and power of God, then to restore man fallen, and to make him partaker of eternall happinesse? and (2) Who can shew unto man, how he may be admitted unto Gods favour, having offended, or direct and lead him forward in the path of life, but the Lord alone.

Q. *What is the force of these arguments?*

A. These arguments are of great force whether they be severally or joyntly considered, and doe as strongly prove that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

Q. *What is the tenth argument to prove the Scriptures to be the word of God?* 10. Argument.

A. The testimony of the Scripture it selfe. *Testimony of the Scripture*

Q. *What are the properties of this testimony?* it selfe.

* A. This testimony of Scripture it selfe is (1) most cleare. (2) Certaine:

(3) Infallible. (4) Publique; and (5) Of it selfe worthy credit.

Q. Why so?

A. It being the testimony of the Lord himselfe, who is in all things to be believed.

Q. Is this testimony of force to open the eyes, or assure the heart?

A. No, for the externall light of arguments, and testimonies brought to confirme and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof, 2. Cor. 1. 22.

Q. These reasons may convince any, be he never so obstinate: but are they sufficient to perswade the heart thereof?

A. No: the testimony of the || Spirit is necessarie q and onely r al-sufficient for this purpose. q 1 Cor. 2. 14. r 1 Iohn 2. 20, 27.

Expos. || Q. Why is the testimony of the spirit necessary?

A. Because by nature we are blind in spirituall things. 1 Cor. 2. 14. Mat. 15. 14. though therefore the Scripture be a shining light, Psal. 119. 105. yet unless

unlesse our eyes be opened, Psal. 119. 18. Acts 26. 18. we cannot see it, no more then a blind man doth the Sun, Joh. 1. 5.

Q. Why is the testimony of the Spirit all-sufficient?

A. (1.) Because the spirit is the author of supernatural light and faith, 1 Cor. 2. 8, 9. Eph. 1. 17. 1 Joh. 5. 6. 10.

(2.) By the inspiration thereof were the Scriptures written, 2 Pet. 1. 21.

(3.) The secrets of God are fully known unto, and effectually revealed by the Spirit, 1 Cor. 2. 10.

(4.) The same law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Esay 59. 21. Heb. 8. 10. For which reasons it must needs be, that the testimony of the Spirit is all-sufficient to perswade, and assure the heart that the Scriptures are the word of God.

Q. What Rules must be observed to prevent mistaking herein?

A. To prevent mistaking therein, observe these Rules.

(1.) The Spirit of God doth assuredly

redly perswade our conscience that the Scriptures are of God, (1.) By enlightning our eyes to behold the light, (2.) By writing the Law in our hearts, (3.) By sealing up the promises to our consciences. And (4.) causing us sensibly to fee the effects thereof, 1 Cor. 2. 12. Luke 24. 45. 1 Cor. 14. 37. Jer. 31. 33. 2 Cor. 12. 2. 1 Thes. 1. 5. with 1 Thes. 2. 13. Act. 16. 14.

2 Rule. (2) This perswasion of the Spirit is more certain then can be proved with reason, or expressed in words.

Q. Why so?

A. For things doubtful may be proved, but things in themselves most clear and certaine, be above all proof and reason, as the shining of the Sun needs not to be confirmed by argument to him, that hath his eyes open to see the light thereof.

3 Rule. (3.) This testimony of the Holy Ghost is certain and manifest to him that hath the Spirit, but private not publique; testifying onely to him who is endued therewith; but not convincing others, nor confirming doctrines to others.

4. This

(4.) This testimony of the Spirit ^{4 Rule.} is not to be severed from the Word which is the instrument of the holy Ghost, and his publique testimony.

Q. Is it not injurious to try the Spirits?

A. It is not injurious to try the Spirit, by the word of God, 1 Joh. 4. 1. seeing there is a mutuall relation between the truth of the party witnessing, and the truth of the thing witnessed; and the holy Spirit, the Author of the Scripture, is every-where like unto, and doth every where agree with himself.

(5) The testimony of the Spirit ^{5 Rule.} doth not teach or assure us of the Letters, syllables, or severall words of holy Scripture, which are onely a vessel, to carry and convey that heavenly light unto us, but it doth seale in our hearts the saving truth contained in those sacred writings into what language soever they be translated, Eph. 1. 13.

(6.) The Spirit doth not lead them ^{6 Rule.} in whom it dwelleth, absolutely and at once into all truth, but into all truth necessary to salvation, and by degrees, Joh. 16. 13. with Acts 1. 6. and 11. 2.

Q. What

Q. What followes hence ?

A. Hence it follows, that holy men partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamentall.

Q. What are the properties of the Scripture ?

A. It is of || Divine f authority, the rule † of t faith and manners * u necessary, || w pure, † x perfect, and * y plaine, f 2 Tim. 3. 16. t Eccl. 12. 10. Gal. 6. 16. u Rom. 10. 14. w Psal. 12. 6. x Psal. 19. 7. y Prov. 8. 9.

Expos. || Q. What is the Divine authority of holy Scripture ?

A. Such is the excellency of the holy Scripture, above all other writings whatsoever, 2 Tim. 3. 15. 2 Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or prophecies, 1 Tim. 1. 15. Heb. 11. 11, 2 Pet 1. 19. and obeyed in all commandments, Job 22. 22. Jer. 13. 15. Rom. 1. 5.

Q. Whence hath it this authority ?

A. From God the Author thereof, he being of incomprehensible wisdom, Psal. 147. 5. great goodnesse, Exod.

18. 9. Psal. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1, 2. and truth that can neither deceive nor be deceived, Rom. 3. 4. Tit. 1. 2. Heb. 6. 18.

Q. Doth the authority of the Scripture wholly depend upon God?

A. The authority of the Scripture doth onely and wholly depend upon God the author of it.

Q. May not one part of Scripture be preferred before another?

A. Though one part may be preferred before another, in respect of excellency of matter and use, Can. 1. 1. 1 Tim. 1. 15. yet in authority and certainty every part is equall.

Q. Is any other writing of equall authority to the Scripture?

A. Onely Scripture is of Divine authority, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23.

† *Q. How may it be proved that the Scripture is the rule of faith and manners?*

A. Because the Scriptures are the word of Christ, Col. 3. 16, whose word is upright, Eccl. 12. 10. Phil. 3. 16. the first truth, Heb. 13. 8. received by immediate, divine Revelation, 2 Pet. 1.

21. and delivered to the Church ; sufficient to make the man of God perfect in all good works, 2 Tim. 3. 16, 17. the treasury whence all doctrines must be taken, 1 Pet. 4. 11. Act. 26. 22. Luke 16. 29, the touchstone whereby they must be tried, Act. 17. 11. Esay 8. 20. without which, error is doctrine, and manners is unavoidable Mat. 22. 29.

Q. How is the word necessary in respect of substance ?

* *A.* In respect of substance the word of God was alwayes necessary, Eph. 2. 20, without which we could (1.) neither know, (2.) nor worship God aright, Heb. 11. 3. 6. Mat. 22. 29. Joh. 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luke 24. 26, 27.

Q. How is it necessary in respect of the manner of revealing ?

A. In respect of the manner of revealing in writing, the Scriptures were necessary, ever since it pleased God after that manner to make known his will, Deut. 17. 18. Josh. 1. 8. Rom. 15. 4. Luk. 1. 3. Jude v. 3. and so shall be to the end of the world, 1 Cor. 10. 11. Rev. 22. 18.

Q. How is the Scripture pure ?

|| *A.*

|| *A.* This blessed word of God is free from all, even the least stain of folly, error, falsehood, or injustice, Psal. 119. 138. 140. Prov. 30. 5. Joh. 17. 17. all things being laid down honestly and truly, both for substance, circumstance, and manner of speaking, Psal. 51, 1. Mat. 1. 25.

Q. What is the perfection of the Scripture?

† *A.* Whatsoever was, is, or shall be necessary, or profitable to be known, believed, practised, or hoped for, that is fully comprehended in the Books of the Prophets and Apostles, Luke 16. 29, 31. John 5. 39. Rom. 15. 4. Gal. 1. 8, 9. 2. Tim. 3. 15, 16, 17.

Q. What things are to be observed, that the perfection of the Scripture might more easily appear?

A. The perfection of the Scripture will more plainly appear, if we consider, (1.) That Religion for the substance thereof was ever one and unchangeable, Heb. 13. 8. Eph. 4. 5. Jude 3. Act. 26. 22. Tit. 1. 1, 2.

(2.) The Law of God written by Moses and the Prophets, did deliver whatsoever was needfull for, and behoovefull

hoovefull to the salvation of the *Israelites*, Deut. 4. 2. and 12. 32. Psal. 1. 2. Mal. 4. 4. Hof. 8. 12. Luk. 10. 26.

(3.) Our Saviour made known unto his Disciples the last and full will of his heavenly Father, John 14. 26. and 15. 15. and 16. 13. and 1. 18. and what they received of him, they faithfully preached unto the world, Act. 20. 27. 1 Cor. 15. 1, 2, 3. Gal. 1. 8. 1 Joh. 1. 3. and the sum of what they preached, is committed to writing, Act. 1. 1. 2 Joh. 20. 31. 1 Joh. 5. 13. with Acts 8. 5. 1. 1 Cor. 2. 2. Rom. 10. 8, 9, 10.

(4.) There is nothing necessary to be known of Christians, over and above that which is found in the old Testament, which is not plainly, clearly and fully set down, and to be gathered out of the writings of the Apostles and Evangelists.

Q. Is the whole Scripture perfect, or the particular Books thereof?

A. In the whole body of the Scripture, all doubts and controversies are perfectly decided, Esay 8. 20. Mat. 22. 39, 40. Deut. 17. 8, 9, 10, 11, 12. 2 Tim. 3. 16, 17. and every particular Book

book is sufficiently perfect for the proper end thereof.

Q. What use is to be made hereof?

A. Unwritten traditions, 1 Cor. 4. 9. new articles of faith, Jer. 7. 31. & 19. 5. and new visions & revelations, are now to be rejected, Heb. 1. 1. Joh. 4. 25. Joh. 15. 15. and 16. 13. with Mat. 28. 19. 2 Cor. 3. 6, 8, 11. with Heb. 8. 13.

Q. How is the Scripture easie?

A. In themselves the whole Scripture is easie, Psal. 119. 105. 2 Pet. 1. 19. Prov. 14. 6. such excellent matter could not be delivered in more significant, and fit words, Acts 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2 Pet. 3. 16.

Q. What Rules are to be observed touching the plainnesse of Scripture in respect of us?

A. (1.) The Gentiles by nature have the Law written in their hearts, Rom. 2. 14. (2.) But to a naturall man the Gospel is obscure, accounted foolishnesse, 1 Cor. 1. 21. and 2. 14. (3.) Things necessary to salvation are so clearly laid down, that the simplest, indued with the Spirit, cannot be altogether ignorant of the same, Esa. 54.

13. John 6. 45. Deut. 30. 11. Mat. 11. 25. 2 Cor. 4. 3. (4.) But to them who are in part illighted, 1 Cor. 13. 12. many things are obscure and darke, 1 Cor. 13. 9.

Q. Why are many things in Scripture obscure and darke to them who be in part illighted?

A. (1.) To tame the pride of mans nature, 2 Cor. 12. 7. (2.) To work in us a reverence to the Scripture, 2 Pet. 3. 16, 17, 18. (3.) To stir us up with care and diligence to read, pray, hear, &c. and use Gods means to grow in knowledge, Prov. 2. 34. 5. And (4.) to acknowledge that all heavenly wisdom doth come from above, Prov. 2. 6. Jam. 1. 5. 1 King. 3. 9. Job 28. 23.

Q. For what end was the Scripture written?

A. To 2 (1.) teach, || (2.) instruct, (3.) convince, (4.) correct, and (5.) comfort, 2 Tim. 3. 16, 17. Rom. 15. 4.

Expos. || *Q. In what doth the Scripture teach, instruct, convince, correct and comfort?*

A. In that it doth (1.) teach sound doctrine,

Doctrine, (2.) disprove error, (3.) correct iniquity, (4.) instruct to righteousness, and (5.) comfort in the path of holiness, 1 Tim. 1. 10. 11. Tit. 2. 12. 1 Thes. 3. 3, 4. Heb. 12. 1, 2.

Q. How is it proved that the Scripture was written for these ends?

A. Because it was given to shew unto man the way of life and salvation.

Q. Why was the Scripture given to teach and instruct?

A. Because faith and obedience is the way to happiness, and the whole duty of man is faith working by love, which man could not learn of himself, Rom. 1. 5. Tit. 1. 1, 2. 2 Tim. 1. 13. Gal. 5. 6. & 6. 15.

Q. Why was it given to convince and correct?

A. Because the way to happiness is assaulted (1.) with ignorance, (2.) error, (3.) superstition, and (4.) prophaneness, 1 Tim. 1. 6. 19. 20. 2 Pet. 2. 1, 2, 3.

Q. Why was it given to comfort?

A. Because the same way to happiness is beset with many afflictions, 2 Tim. 3. 12.

Q. Doth the knowledge of the Scriptures belong unto all men?

A. Yea: || all men are not only allowed a but exposed and b commanded to read, hear, and c understand the Scripture, a Joh. 5. 39. b Deut. 17. 18, 19. Revel. 1. 3. c A&t. 8. 30.

Expos. || Q. Why are the Scriptures to be read and understood of all men?

A. (1) Because the Scriptures teach the way of life, Prov. 2. 9. Luke 16. 29. A&t. 24. 14. & 13. 46. 11. Psal. 16. 11. John 6. 6, 8. (2.) set forth the duties of every man in his place and estate of life, Deut. 17. 17, 18, 19, 20. Josh. 1. 8. Psal. 119. 24. 2 Chron. 23. 11. 1 Tim. 4. 14. & 5. 1, &c. 2 Tim 3. 16, 17. (3.) are the ground of faith, Rom. 4. 20. 2 Chron. 20. 20. 1 Tim. 1. 15. (4.) the Epistle of God sent to his Church, Hos. 8. 12. Rev. 2. 1. 8. 12. (5.) his Testament wherein we may find what legacies he hath bequeathed unto us, 2 Cor. 3. 14, 16. Heb. 10. 16. John 14. 17. (6.) the Sword of the Spirit, Eph. 6. 17. (7.) being known and imbraced make a man happy, Psal. 119. 97, 98. Luke 10. 42. & 16. 29 Psal. 1. 2, Rev. 1. 3.
but

but (8.) neglected or contemned,
plunge men into all misery, Heb. 2. 3.
Mat. 22. 29. Psal. 50. 16.

*Q. What sorts of men ought to read the
Scripture ?*

A. All men of what age, estate,
quality, or degree soever, ought to
acquaint themselves with the word of
God, 1 Joh. 2. 14, 15. Psal. 119. 9.
Act. 17. 11. Deut. 6. 7. Act. 18. 25,
28.

*Q. What motives may encourage the
weake to read, and the strong Christian
also ?*

A. (1.) Because it was given of
God, for the benefit and behoof of all
sorts, Rom. 1. 14. (2.) It being milk
for babes, and meat for strong men, 1
Cor. 3. 1, 2. Heb. 5. 13 (3.) It being plain
and easie to instruct the simple, Prov. 1.
4. Psal. 19. 7. and full of hidden wis-
dome to exercise the strong, and sa-
tisfie the wise, Col. 2. 3. 1 Cor. 2. 7.
Prov. 1. 5. (4.) That both sorts may
be able to try the Spirits, 1 Joh. 4. 1.
(5.) Be wise unto salvation, and (6.)
grow rich in all spiritual knowledge
and understanding, Col. 1. 10. and
2. 2. and 3. 16.

Q. The Scriptures are written in Hebrew and Greek, how then should all men read and understand them?

A. They ought to be d translated || into known tongues e and † interpreted. d 1 Cor. 14. 13, 19. e Neh. 8. 8. Acts 8. 35.

Expos. || Q. Why are the Scriptures to be translated into a known tongue?

A. (1.) Because the Prophets and Apostles preached their Doctrines to the people & nations in their known languages, Jer. 36. 15, 16 Act. 2. 6. (2.) Immediately after the Apostles times, many translations were extant. (3.) All things must be done in the congregation unto edifying, 1 Cor. 14. 26. but an unknown tongue doth not edifie, Gen. 11. 4. And (4.) all are commanded to try the Spirits, 1 Thes. 5. 21. 1 Cor. 10. 15.

† Q. Why are the Scriptures to be interpreted?

A. Because the expounding of Scriptures is (1.) commanded by God, 1 Cor. 14. 1, 2, 3, 4. 3. 39. and (2.) practised by the godly, 1 Cor. 4. 16. 21. and 24. 27. Mat. 1. 23. 1 Cor. 14. 19. (3.) it is profitable both for the un-

unfolding of obscure places, Neh. 8.8.
and applying of plain texts, 1 Cor. 11.
23, 24. 28. 29.

Q. In what things doth it stand?

A. It stands in two things. (1.)
In giving the right sense, Mat. 13. 38.
Acts 2. 29, 30. Gal. 3. 16. (2.) In a
fit application of the same, Acts 2. 16.
and 1. 16. 1 Cor. 14. 24. 2 Pet. 1.
12.

*Q. Is the sense of the Scripture one, or
manifest?*

A. Of one place of Scripture, there
is but one proper and naturall sense,
though sometimes things are so ex-
pressed, as that the things themselves
do signifie other things, according to
the Lords Ordinance, Gal. 4. 22. 34.
24. Exod. 12. 46. with John 19. 36.
Psal. 2. 1. with Act. .4 24, 25, 26.

*Q. Are we tied to the Exposition of Fa-
thers?*

A. We are not tied to the Exposi-
tion of Fathers or Councils, for the
finding out of the sense of the Scri-
pture, Rom. 3. 4. Mat. 5. 27, 28, 31.
32, 33, 34, 38, 39, 43, 44.

*Q. Who is the faithfull interpreter of
the Scripture?*

E 4

A. The

A. The holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Luke. 1. 70. 1 Cor. 2. 10, 11. Joh. 14. 26. Esay 55. 4.

Q. What be the means to find out the true meaning of the Scripture?

A. The means to find out the true meaning of the Scripture, are (1.) conference of one place of Scripture with another, 2 Sam. 24. 1. with 1 Chron. 21. 1. Esay 28. 16. with Rom. 9. 33. Esay 65. 1, 2. with Rom. 10. 20, 21. Mich. 5. 2. with Mat. 2. 6. Mat. 26. 34. with Mar. 14. 30. (2.) Diligent consideration of the scope and circumstances of the place, Mar. 22. 31, 32. Act. 2. 29. as the occasions, and coherence of that which went before, with that which followeth after. (3.) Consideration of the matter whereof it doth intreat, 1 Cor. 11. 24, 25, 26 and circumstances of persons, times and places. Act. 13. 36, 37. and (4.) consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, John 15. 1. Mat. 26. 26.

John.

Iohn 14. 6. Exod. 12. 11. Iohn 6. 35.
1 Cor. 10. 16. and (5) knowledge of the
Arts and Tongues wherein the Scrip-
tures were originally written, 1 Cor. 12
10. Acts 2. 3, 4. But (6) alwaies it is to
be observed, that obscure places are not
to be expounded contrary to the rule
of faith set downe in plainer places of
the Scripture, Rom. 2. 18. 20, and 12,
6. 2 Tim. 1. 13. Acts 13. 33, 36, 37.
Rom. 9. 7.

*Q. What doth the Scripture specially
teach us?*

*A. The saving knowledge || of God,
† and Jesus Christ, f Iohn 17. 3. Col.
2. 1. 2.*

*Expos. Q. Why is knowledge neces-
sary?*

*A. (1) Because Knowledge is the
ground of obedience, 1 Chro. 28. 9. Act.
26. 18. (2) A rich gitt of grace, Mark
4. 11. (3) The first grace that God gi-
veth unto his Children, 1 Iohn 2. 20,
27, and 5, 20. Iohn 16. 4, and 6, 63.
(4) The foundation of all other gra-
ces, Prov. 19. 2. Psal. 9. 10. Hos. 4. 6.
Isa. 11. 9. (5) the guide of our affe-
ctions, & director of our actions, Psal.
119. 9, 100, 101. Prov. 2. 10, 11, 12.
Isa.*

Isa. 30. 21. (6) without which zeale is little worth, Rom. 10. 2. sacrifice was vaine, Hos. 6. 6. and devotion was but superstition, Acts 17. 22, 23.

Q. When is it saving?

A. When it is made by the worke of the holy Ghost, to be effectuell to sincere faith, love, feare, and obedience, it is saving, Iohn 17. 3. Isa. 53. 11.

Q. Why must we know God?

|| A. We must know God, (1) Because otherwise we cannot desire, Iohn 4. 10. (2) Obey, 1 Iohn. 2. 4. Nor (3) have communion or fellowship with him, 1 Iohn 1. 5, 6, 7.

Q. Why must we know Christ?

† A. We must know Christ, (1) Because sin hath made a separation betweene God and us, Isa. 59. 2. so that we cannot be received into Gods favour, or have communion with him, without a Mediator. Eph. 1. 3, 5. Ro. 3. 25. Eph. 2. 18. 1 Iohn 2. 1, 2. Heb. 10. 21, 22. Iohn 14. 6.

2. And God in Christ, or God and Christ, is the object of Christian Religion, Coloss. 3. 17. 1 Pet. 1. 21. Ioh. 14. 1. Heb. 1. 6.

Q. How doth it appeare that this knowledge is excellent.

A. 1.

A. 1. Because Christ is the image of the invisible God, Col. 1. 15. the brightnesse of his glory, and the expresse image of his person, Heb. 1. 3.

2. In whom, with open face we behold, as in a glasse, the glory of the Lord, 2 Cor. 3. 18. John 14. 9.

3. In whom are hid all the treasures of wisdom and knowledge, Col. 2. 3.

Q. How may it appeare that the knowledge of God and Christ is sufficient.

A. (1) Because the Apostles, who preached unto the world the whole counsell of God necessary to salvation, did preach nothing, Acts 8. 5. Rom. 10. 8, 9. Acts 28. 31. did desire to know nothing, but Jesus Christ and him crucified, 1 Cor. 2. 2. Phil. 3. 8. (2) Of him they wrote, that our joy might be full, 1 John 1. 4. and (3) The Lord, who forbids us to glory in any thing beside, doth command us to glory in this, that we know him in Christ, Jer. 9. 23. 1 Cor. 1. 30. 31.

Q. What be the properties of this knowledge?

A. This knowledge is (1) necessary, (2) easie, (3) excellent, (4) sufficient.

sufficient, (5) sound, and (6) comfortable, 2 Cor. 4. 3, 4. Acts 8. 8.

Q. How may it be proved that there is a God?

*A. By the g || workes and t h 2 wonders which are seen, 3 the testimony i of * conscience, the 4 k powers || of the soul, and the 5 l sacrifices t of Nature. g Psal. 19. 1, 2. Isa 41. 23. Rom. 1. 20. Acts 14. 17. Iob 12. 7, 8, 9. h Exod. 8. 19, and 9, 16. i Rom 2. 15. Eia y 33. 14, 5, and 53, 5, k Zach. 12. 1. Psal. 94. 8, 9, 10, l Revel. 12. 7, 10.*

*1 Argu-
ment.*

Expos. || Q What reasons may be drawne from the workes of God, to prove that there is a God?

1 Reason.

A. 1. The first creature was made of nothing, otherwise it could not be subject to change and alteration: and all creatures are finite, compound, imperfect, unable to make or sustaine themselves, therefore of necessity there must be a first cause, in power infinite, most perfect, and of it selfe, that gives being and continuance unto all things.

2 Reason.

2. Nothing can be the cause of it selfe: for then it should be both the cause and the effect, both before and after

after it self, therefore all things have their beginning from one first, and supreme cause, which is God.

(3.) Amongst things created we may observe a series of causes, and an order in the things themselves; but order is from one first, and leads us unto one first. 3 Reason.

(4.) All things, even things without life, sense and reason, which cannot move voluntarily, or intend an end, are directed orderly unto an end; therefore there is one wise, good, and chief director of all things, which is God. 4 Reason.

(5.) The greatnesse, perfection, multitude, variety, and concord of things existing; the forme, and continual sustentation of the world, do shew that all things do depend upon some one, wise, and perfect good, from whom they have their being and preservation. 5 Reason.

† Q. *What understand you by wonders?*

A. By wonders we understand visible and apparent works, extraordinarily wrought, not only above the ordinary course of nature, but simply above
2. Arguments.
Miracles.

above the power of nature.

Q. How many waies may workes be above the power of nature?

A. Two waies, either in respect of the worke it self, or the manner of doing.

Q. How do these wonders prove that there is a God?

A. These effects do convince, that there is an infinite power that is above, and doth over-rule all things: for every principall and primary cause is more excellent then the effects thereof.

3. Argument.
Testimony
of Conscience.

* *Q. What are the acts of conscience in respect of things past?*

A. The conscience doth (1.) register, (2.) bring to remembrance, and (3.) bear witness of the cogitations, words, and actions of all men.

Q. What are the acts of conscience in respect of things well done?

A. It doth (1.) excuse, and (2.) comfort in wel-doing, against the disgraces, slanders, and persecutions of the world.

Q. What are the acts of conscience in respect of things done evilly?

A. It (1.) doth accuse, and (2.) terrifie

terrific for sin secretly committed, which never did, nor shall come into the knowledge of men.

Q. What are the acts of conscience in respect of things to be done?

A. 1.) It doth incite to holinesse, and (2.) curbe and bridle from iniquity.

Q. How do these acts prove that there is a God?

A. This is a manifest token, and proof, that there is a supream Judge, who hath given a Law binding the conscience, doth observe all our thoughts, devices, words, and works, and will call us to an account and reckoning.

¶ *Q. What arguments may be brought from the powers of the soul to prove that there is a God?*

4. Argu-
ment.
Powers of
the Soul.
1 Argu-
ment.

A. 1. The soul is a spirituall invisible and immortall substance, endued with power to understand and will; but the soul and the power thereof, is not of and from it self: therefore it must proceed from another cause, which is power, wisdom, and understanding it self, and that is God.

(2.) In the understanding there are certain

2 Argu-
ment.

certaine principles, whereby it discerneth truth and fallhood, good and evill; this gift man hath not of himself, therefore it springs from a supream and most wise understanding, the principall cause being ever more excellent then the effect.

3 Argu-
ment.

(3.) The mind is not satisfied with the knowledge, nor the will with the possessions of all things in this world but still they seek, and earnestly thirst after some higher good: there is therefore a Sovereign truth and chief good, which being perfectly known and enjoyed will give contentment.

4 Argu-
ment.

(4.) By the power and faculties of the Soul man is capable of happinesse, or of the chief good: but in vaine should he be made capable thereof, if there were not a chief good to be possessed and enjoyed.

5 Argu-
ment.

*Practises
of Satan.*

† Q. *How does the practises of Satan prove that there is a God?*

A. 1. By the assaults and suggestions of Satan we feele there is a Devil, may we not then certainly conclude that there is a God?

(2.) Satan labours by all means to extinguish the light of the Gospel, to lead

lead men on in ignorance, error, and prophaneſſe, and to turn them out of the path of holineſſe: Now why ſhould Satan war thus againſt God, his word, and Saints, why ſhould he ſeek Gods diſhonour, and mans deſtruction, if there were not a God, a law, and an everlaſting life.

Q. How elſe?

A. By the || *conſent of nations, † de-*
*fence m of the Church, * ſupport and n*
comfort of the godly; but principally by
the o Scripture. m Pſal. 9. 16. and 58.
11. n Jer. 33. 9. o Eſay 42. 8.

Expoſ. || Q. How doth the conſent of
Nations prove that there is a God?

A. (1) All Nations in every age, time, *6 Argu-*
and place of the world, have acknow- *mem.*
ledged that there was a God. *Conſent of*

(2) The Gentiles could not endure *Nations.*
him, who denied a divine power.

(3) They adored ſtocks, ſtones,
bruit beaſts, and the baſeſt creatures,
rather then they would have no Deity
at all.

(4) They were zealous and forward
in the worſhip of their Idols, which
ſhewes that though they acknowledg-
ed not the true God, yet they knew

F

there

there is a God to whom divine worship is due.

(5) Such as have studied to become Atheists, could never blot this truth out of their consciences but the majestie of God hath affrighted, and his terrours made them afraid.

7 Argu-
ment.

Defence of
the Church

Q. How doth the defence of the Church prove that there is a God?

† *A.* (1.) The Devil with great malice and fury, and ungodly men with all their might, authority, malice and policy, have laboured to find out and extirpate all those that call upon the name of the Lord Jesus; but they have been miraculously hid, preserved and defended by the Lord.

(2.) God hath wonderously frustrated all the devices of the wicked enemies of his Church; but by the means they practised to root it out, it was encreased.

(3.) God fought from heaven against the persecutors of his children, and executed upon them, the fiercenesse of his displeasure: dreadful judgments did overtake many of them, and such horror fell upon some, that they were forced to leave their places of
favour,

With an Exposition upon the same. 67

favour, and rule, and betake themselves to a solitary and private life.

(4.) The Lord hath (1.) armed his children with invincible courage and fortitude, to endure disgrace, contempt, poverty, death, and the most exquisite torments, that hell could invent; (2.) He hath supported them under the burthen of an accusing conscience: (3.) And inwardly refreshed them as it were suddenly with sweet peace and consolation; (4.) And by the power, strength, and comfort of the holy Ghost, hath enabled them to sing Psalms in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainly demonstrate that there is a God; (5.) Especially if you compare it with that fear, faintnesse, and unquietnesse, vexation, and deadnesse which is in other men, when they suffer any thing.

Q. What is God?

A. He is p a || Spirit, having q his being of + himself, p Joh. 4. 24. q Exod. 3. 14.

Expos. || Q. What mean you by this, that God is a Spirit?

A short Catechisme.

A. That God is (1.) a spiritual, (2.) invincible and (3.) immateriall substance, 1 Tim. 1. 17. Luke 24. 39.

Q. What is meant by this, having his being of himself?

† *A.* That God is without beginning, Psal. 90. 2. and 93. 2. Esay 43. 12. and 44. 6. and without cause, Apo. 1. 8. Esay 41. 4. and 43. 10. and 48. 12.

Q. What followeth hence?

A. Therefore he is (1.) without composition, (2.) infinite, Psal. 147. 5. and 145. 3. Exod. 3. 14. (3.) Eternal, Prov. 8. 20. 22, 23. Rom. 16. 26. (4.) incomprehensible, Exod. 33. 22, 23. 1 Tim. 6. 16. 1 King. 8. 27. Esay 66. 1. and (5.) unchangable, Jam. 1. 17. Mal. 3. 6.

Q. How many Gods be there?

A. Only one || God and † three Persons, the Father, Sonne, and Holy Ghost, 1 Deut. 6. 4. 1 Cor. 8. 4, 6. 1 Mat. 28. 19. 1 Joh. 5. 7.

Expos. || *Q.* How may it be proved that there is but one God?

A. (1.) There can be but one Omnipotent, Dan. 4. 35. infinite, eternal, most perfect, first cause, and director of

of all things : (2.) All things are referred to one first, Rom. 11. 35. Apoc. 1. 8. and 4. 11.

Q. What is a person ?

† *A.* A person generally taken, is one entire substance, not common to many, endued with life and understanding, will and power.

Q. What is a person in Trinity ?

A. A person in the God-head, is the God-head restrained, or distinguished by his personal property, John 14. 16. and 15. 1.

Q. Is the divine nature common to all three persons ?

A. The whole divine nature being indivisible, 1 Cor. 8. 6. is common to all three persons, Father, Son, and Holy Ghost, Acts 4. 24. 2 Cor. 1. 3. John 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6, 7. with Acts 1. 16. 1 Pet. 1. 11. Heb. 1. 1. Acts 4. 25. with 2 Pet. 1. 21.

Q. What followeth hence ?

A. Whence it followeth, that whatsoever doth absolutely agree to the divine nature, or is spoken of the divine nature by relation unto the Creatures, that doth agree likewise to every per-

on, in Trinity, Joh. 1. 1. Prov. 8. 22. Apoc. 1, 8. Mat. 18. 20. Joh. 3. 13. Job 26. 13. and 33. 4. Joh. 14. 26. Luk. 1. 35.

(2) That every person in Trinity is equall in glory, and eternity, Joh. 10. 30. Joh. 17. 5. Phil. 2. 6. Eph. 1. 17. with Joh. 1, 2. 14.

And (3) that there is a most near communion and union between them.

Q. Wherein stands this near union and communion?

A. Herein it stands; (1) each one is in the rest, and with the rest, John 14. 10, 11. John 1. 1. And (2) every one doth possess, love, and glorifie each other, Prov. 8. 22. 30. John 17. 5. working the same things, John 5. 19.

Q. What is the Father?

A. The Godhead considered with the personal property of begetting, is the Father, &c.

Q. What is the propertie of the Father?

A. To be of himself, and to beget his Son, John 1. 18. and 3. 18.

Expos. || *Q. Doth the Divine nature beget?*

A. The Divine nature doth neither be-

beget, nor is begotten.

Q. How then doth the Father beget his Sonne?

A. The Father doth beget his Son by an eternall and necessary communication of his essence, wholly and indivisibly to his Sonne, which yet he wholly retaineth in himselfe, John 1. 1. Prov. 8. 22. 23.

Q. What is the property of the Son?

A. To be begotten of the Father, as John 3. 18.

Q. What is the property of the Holy Ghost?

An. To proceed from the w Father and x the Sonne, as John 15. 26, x Ro. 8. 9. Gal. 4. 6.

Q. The nature of God is infinite and incomprehensible, how then may we conceive of him?

A. By his y properties, || and by his z works, y Exod. 34. 6, 7, z Psalm 19. 1, and 8, 1. Job 36. 24, &c. and 37. 1, 18.

Expos. || *Q.* What is propertie in God?

A. A property in God, is that whereby his divine nature is knowne in it selfe, and distinguished from all other.

Q. Doe the properties in God differ from the divine essence, or one from another?

A. The properties of God doe not really differ from the divine essence, nor one of them from the other, but onely in our manner of conceiving.

Q. What followeth hereupon?

A. Hence it followeth, that every property in God is inseparable and incommunicable.

Q. What are his properties?

A. He is || 1 most a wise, † b 2 strong c * 3 good, d || 4 gracious e † 5 just, f * 6 mercifull g || 7 perfect, h † 8 blessed, and i * 9 glorious, a Rom. 16. 27, b Job 12. 13, c Mat. 19. 17. d Exod. 33. 19. Rom. 5. 8, e Psal. 145. 17, f Psal. 103. 11, and 145. 8, 9, g Matth. 5. 48. Job 35. 7, 8. h Mark. 14. 61. Rom. 9. 5. i 1 Cor. 2. 8.

Expos. || Q. What is wisdom in God?

A. Wisdom is that whereby God doth perfectly know (1) himself, Mat. 11. 27. John 1. 18, and 7, 29. 1 Cor. 2. 10, 11. and (2) all things, and actions, 1 John 3. 20. John 16. 20, and 21. 17.

Q. What be the parts of wisdom?

A. Two

A. Two, 1. Knowledge, 2. Counsell.

Q. How doth God know all things?

A. By one Heb. 4. 13. infinite, Psal. 139. 6, and 147. 5. Esay 40. 28. eternall, Eph. 1. 4. simple, Exod. 3. 14. and unchangeable act of his understanding, Esay 46. 10.

Q. After what manner doth God know all things?

A. 1. Clearely, (2) infallibly, and (3) distinctly, 1 Chron. 28. 9. 2 Tim. 2. 19. Psal. 56. 8, and 147. 4. Matth. 10. 30. (4) with all their circumstances, 1 Sam. 23. 11, 12. Matth. 11. 21. Mat. 24. 22. John 7. 30.

Q. What is Counsell?

A. Counsell is Gods discerning a most wise reason of all things and actions, Eph. 1. 11. Prov. 8. 14.

Q. What is strength in God?

A. Strength is that, whereby God doth, whatsoever he doth will, Dan. 4. 35. Esay 40. 28.

Q. In what manner doth God worke?

A. 1. Most freely, Psal. 115. 3, and 135. 6. and (2) without resistance or wearinesse?

Q. What doth God?

A. Whatsoever he doth will.

Q. What

Q. What can the Lord doe?

A. The Lord can doe, whatsoever he can will, Mat. 3. 9.

Q. What is goodnesse in God?

* *A.* Goodnesse is that whereby God being the chiefe good, Mark, 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psal. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 145. 9.

Q. How many waies is the goodnesse of God to be considered?

A. Two wayes, 1. As it is in himselfe. 2. As it is exercised to all his Creatures.

Q. What is graciousnesse in God?

|| *A.* 1. Graciousnesse is that whereby God being truly amiable in himselfe, Psalm. 86. 15, and 111. 5. (2) is freely bountifull unto his Creatures, Ro. 3. 24. loving and cherishing them tenderly, without any deserts of theirs, Psal. 145. 8, and 36, 3, 7, 9. Luke 1. 30.

Q. How is graciousnesse in God considered?

A. 1. As it is in himselfe. 2. As it is exercised freely, and bountifully unto his Creatures.

Q. What

Q. What is justice in God?

† *A.* Justice is that whereby God is (1) true in all his sayings, Eccl. 13. 10. Rom. 3. 4. and (2.) Righteous in all his doings, Gen. 18. 25. Deut. 32. 4. Job. 8. 3. and 34. 10. and 36. 23. Psal. 92. 15. Rom. 9. 14. 2 Chro. 19. 7. Dan. 9. 14. 1. Truth.
2. Righteousnesse.

Q. What be the parts of Gods justice?

A. Two; 1. Truth, 2. Righteousnesse.

Q. What is mercy in God?

* *A.* Mercy is that whereby God of his free grace and love, is ready (1) to succour such as are, Psalm. 57. 10, & 108, 4. Psal. 103. 4, and 145, 14. (2) Or might be in misery, by the condition of their nature.

Q. What are the kinds of mercy in God?

A. 1. Succouring in misery actuall.
2. Vindicating from misery possible.

Q. What is the perfection of God?

|| *A.* (1) Perfectness is that, whereby God is necessarily all-sufficient in and of himself, Gen. 17. 1. Job 22. 2. and 25. 5, 6, 7. Psal. 162. and (2.) The cause of all perfection and goodnesse in every thing besides, Jam. 1. 17. 2 Cor.

Cor. 3. 5, and 4. 7. 1 Cor. 8. 4; 6.
Rom. 11. 36.

Q. How is the perfection of God to be considered?

A. It is to be considered, 1. In respect of God himselfe. 2. In respect of the Creature.

Q. What is to be considered in the perfection of God as it is in himselfe?

A. God is necessarily all-sufficient in and of himselfe.

Q. What in respect of the Creature?

A. God is the cause of all perfection, and goodnesse in every thing besides.

Q. What is blessednesse in God?

A. Blessednesse is that, wherey God (1) fully, and (2) essentially knowing & willing that perfection which is in himselfe, hath all fullnesse of delight and contentment, in and of himselfe, Gen. 17. 1. 1 Tim. 6. 15, and 1, 11. and is the cause and object of the blessednesse of his Creatures, Psal. 16. 11, and 17, 15. John 17. 3. 1 John 1. 3, 6.

Q. How is the blessednesse of God to be considered?

A. Two waies. 1. In respect of himselfe; 2. In respect of the Creature capable

capable of blessednesse.

Q. What is the blessednesse of God in respect of himself?

A. God fully and essentially knowing, and willing that perfection which is in himself, hath all fulnesse of delight, and contentment in and of himself.

Q. What is this blessednesse of God in respect of the Creatures capable of blessednes?

A. God is the cause, and object of the blessednesse of his creatures; by which it may appear, that there is much difference betwixt the blessednesse of God, and of the creature.

Q. What is glory in God?

* *A.* Glory in God, is the admirable excellency of his most holy and divine nature, whereby he infinitely excelleth all creatures, *Exod.* 33. 18. *Psal.* 8. 1. *Joh.* 13. 41. *Rom.* 1. 23. *Psal.* 29. 9.

Q. How is Gods glory manifested?

An. The Lord doth manifest his glory more obscurely in this life, *Num.* 12. 8. *Exod.* 33. 20. *1 Cor.* 13. 12. But more clearly it is revealed in heaven, *Rev.* 21. 23. *John* 17. 24.

Q. How

Q. How doth the Lord manifest his glory more obscurely?

A. By his Gospel, and signes of his presence, 2 Cor. 4. 4. 6. Exod. 33. 22. Esay 6. 1.

Q. What were the signes of his presence?

A. (1) Some shining brightnesse, Luke 2. 9. Mat. 17. 2. 5. Or (2) some thick cloud, and darkenesse, Exod. 16. 10. and 24. 16. 1 King. 8. 11. And (3) some excellent acts befitting his greatnesse, Psal. 19. 1. Psal. 29. 9. Exod. 9. 16. Joh. 2. 11. 2 Thes. 1. 10.

Q. What are his workes?

A. They are three, Decree, Creation and Providence.

Q. What is the Decree?

A. That whereby God hath from eternity set down & with himself whatsoever || shall come to passe, & Eph. 1. 11.

Expos. || Q. What things are decreed by God?

A. (1) All things, (2) with their causes, (3) effects, (4) circumstances, and (5) manner of being are decreed by God, Acts 2. 23. and 4. 27, 28. Eph. 1. 11.

Q. What are the properties of this decree?

A. This

A. This decree is (1) most wise, Rom. 11. 33. (2) just, Rom. 9. 13. 14. (3) eternal, Eph. 1. 4, 5. 2 Thes. 2. 13. Acts 15. 18. 1 Cor. 2. 7. (4) necessary, Psal. 33. 11. Prov. 19. 21. (5) unchangeable, Heb. 6. 17. (6) most free, Rom. 9. 18. and (7) cause of all good Jam. 1. 17. but (8) not of any sin, 1 John 1. 5.

Q. What is the special decree of God?

A. The speciall decree of God is concerning Angels and men.

Q. What is it called?

A. It is called predestination, Rom. 8. 30.

Q. What is revealed touching this decree?

A. Of the former, concerning Angels, little is spoken in holy Scripture; of the latter, concerning man, more is revealed, not unprofitable to be known.

Q. What is the speciall decree of God concerning man?

A. It may be defined, the wise, free, just, eternall, and unchangeable sentence or decree of God, Eph. 1. 11. determining with himself to create and govern man for his speciall glory.

Q. What

A short Catechisme.

Q. What be the properties of this decree?

A. It is (1) most wise, (2) free, (3) just, (4) eternall, and (5) unchangeable.

Q. What is the object of this decree?

A. Man.

Q. What is the end of it?

A. (1) The praise of Gods glorious mercy, or (2) of his great justice, Rom. 9. 17, 18. Rom. 12. 36.

Q. What are the parts of this decree?

A. Of this decree there be two parts: Election and Reprobation, 1 Thes. 5, 9. Judg. 4. 5.

Q. What is Election?

A. Election is the decree of GOD, of his free love, grace, and mercy, chusing some men to faith, holinesse and eternall life, for the praise of his glorious mercy, 1 Thes. 1. 4. 2 Thes. 2. 13. Eph. 1. 4, 5, 6. Rom. 8. 29, 30.

Q. What is the cause of Election?

A. The cause which moved the Lord to Elect them who are chosen, was none other but his meer good-wil and pleasure, Luke 12. 32. Rom. 11. 5. and 9. 11, 16. Eph. 1. 5. 2 Tim. 1. 9.

Q. What is the end of Election?

A. The

A. The end is the manifestation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1. 6.

Q. Was not Christ, faith, holiness, &c. the cause of Election?

A. No : The sending of Christ, faith, holiness, and eternall life, are onely the effects of Gods love, by which he manifesteth the infinite riches of his grace, Joh. 3. 16. 1 Joh. 4. 10. Acts 13. 4. Tit. 1. 1. Col. 1. 12. Rom. 6. 23.

Q. In what order are men elected to life?

A. In the same order God doth execute this decree in time, in which he did decree in his eternall counsell, 1 Thes. 5. 9. 2 Thes. 2. 13.

Q. What is Reprobation?

A. Reprobation is the wise, just and absolute decree of God, ordaining to leave some men unto themselves, to suffer them to fall, & to inflict upon them eternall punishment, deserved by their sins, for the praise of his unspeakable and great justice, Rom. 9. 11. 13. 22. Jude 4. Jer. 6. 30.

Q. What is the cause of Reprobation?

G

A. The

A. The cause of this decree is the absolute Will and good pleasure of God, Mat. 11. 26. Rom. 9. 13.

Q. *Was not mans sin the cause of this decree?*

A. Mans sin is the cause why God will punish, but no occasion why he did ordaine to passe by, or to punish man, Rom. 9. 18, 20.

Q. *How may it appear that this decree is just?*

A. This decree is just because God hath power over man, as the Potter hath over his Clay, to make one vessel to honour, and another unto dishonour, Rom. 9. 21. Jer. 18. 6. Mat. 20. 15.

Q. *What is the end of this decree?*

A. The end of this decree is not the condemnation of the creature, but the manifestation of Gods justice, Rom. 9. 22.

Q. *Is not sin the effect of this decree?*

A. Sin is the effect of mans free-will, and condemnation is an effect of justice, inflicted upon man for sin and disobedience, John 3. 18. & 12. 37, 38, 39 40, 2 Thes. 2. 9, 10. but the decree of God which is good, is the cause

cause of neither. Psal. 5. 4.

Q. May a man be assured of his election or reprobation in this life?

A. A man in this life may be assured of his election, 2 Pet. 1. 10. 1 Thes. 1. 4. and eternall happinesse, Mat. 24. 24. John 10. 28, 29. Rom. 8. 33, 34. 2 Tim. 2. 19. but not of his reprobation; for he that is now prophane, may be called hereafter, Matth. 20. 5, 6.

Q. What is creation?

A. That whereby God made all things || of nothing, in six daies, 1 Heb. 11. 3. m Exod. 20. 11.

Expos. || *Q. Was the first matter of all things eternall?*

A. The first matter whereof all things were made was not eternall, Gen. 1. 1. Prov. 8. 22, 23.

Q. Why-so?

A. (1) For then it could not be subject to alteration, Psal. 102. 26, 27. (2) Neither should God be the fountaine of all goodnesse, if any thing had a being and not from him: (3) Then the word beginning could not be referred to all things.

Q. How was the first matter created?

G 2

A. It

A. It was made simply of nothing in time, Heb. 11. 3.

Q. *What things were made of it?*

A. Other corporall things were made of it, Gen. 1. 6, &c. by no lesse power and wisdom, then the lump it self, Jer. 10. 12. Rev. 4. 11. Job 38. 4, 5, 6, 7, &c.

Q. *In what form or manner were all things created?*

A. In an excellent order, and exceeding good, n Jer. 10. 12. Gen. 1. 1. &c. o Gen. 1. 31.

Q. *For what end did God make all things?*

A. For the praise of his great power, goodnesse, wisdom, perfection and freedome, p Rev. 4. 11. Prov. 16. 4.

Q. *What is providence?*

A. That whereby God doth q (1) preserve, r and || (2) govern all things with all their actions, q Psal. 3. 8. Psal. 36. 6. 1 Tim. 4. 10. r Prov. 15. 3. Mat. 10. 29, 30, 31.

Expos. † Q. *How doth God conserve all creatures?*

A. God doth conserve all creatures (1) in their kind, Gen. 7. 1, 2, 3. and 9. 1, 2, 3. Acts 17. 25, 27. and (2) in parti-

particular, Deut. 25. 4. 1 Cor. 9. 9.
Job 38. ult. and 39. 3. Psal. 147. 9.

Q. How doth he preserve all things in particular?

A. He doth preserve them both in respect of their nature, and of their qualities, Psal. 19 1, 2. Job 39, 1, 2, &c. Exod. 23. 25. Deut. 28 5.

Q. How doth God govern all things?

|| *A.* God governeth all creatures according to their severall natures, Psal. 33. 13, 14, 15. & 135. 6, 7. & 101. 14. & 145. 15. Job 10. 8, 9, 10, 11. Prov. 12. 24. Psal. 119. 91.

Q. To what actions doth Gods providence reach?

A. To all actions Psal. 14. 2. & 32. 13, 14, 18. Eccles. 3. 1, 2, 3, &c. and 8. 6. Gen. 20. 6. & 50. 19, 20. even to those things which are most casuall in respect of us, Exod. 21. 13. Deut. 19. 5.

Q. How doth it reach to the sinfull actions of men?

A. Both in respect of entrance and after it is entered.

Q. What be the acts of Gods providence in respect of the entrance of sin?

A. God in great wisdom and justice,

justice doth (1) suffer men to sin, Psal. 50. 21. Acts 14. 16. (2) With holding and with-drawing from them his grace, Psal. 81. 11, 12. Mat. 11. 25. Luke 10. 21. (3) Trying them by outward occasions, Gen. 3. 5, 6. 2 Sam. 11. 2. & 16. 20, 21, 22. Judg. 2. 20, 21. (4) Giving Satan liberty to tempt them, 2 Sam. 24. 1. 1 Chron. 21. 1. Luke 22. 31. And (5) carrying them forward, when by their own fault they are out of the way, Acts 17. 28. Psal. 105. 25. Rom. 1. 24, 28. 2 Thes. 3. 9, 10, 11.

Q. What be the acts of Gods providence in respect of sin after it is entred?

A. Three : (1) Limitation. (2) Punishment. (3) Direction.

Q. How doth God limit the sinfull actions of men?

Limitation.

A. He doth limit sin, and determine the sinfull actions of men, 2 Kin. 19. 28. Gen. 37. 27, 28. Psal. 124. 1, 2. 2 Sam. 17. 24. 1 Sam. 24. 6, 7. & 29. 6, 7. Job 1. 6. 12. Gen. 20. 6. both in respect of (1) time, John 7. 30. Luke 22. 53. Mat. 24. 22. (2) continuance, Hos. 2. 6, 7. Acts 14. 16. & 17. 30. 2 Pet. 2. 9. Apoc. 2. 10. (3) place, Mat.

16. 21. & 20. 18. Luke 13. 33. (4) persons, Ezech. 21. 19, 20, 21, 22, 23. Judg. 3. 13. & 9 23. 2 Chron. 18. 31, 32. Acts 9. 25. & 23. 11. 21. 27. John 18. 8. (5) inward purpose, Exod. 34. 24. (6) manner of turning, Prov. 16. 9. & 21. and (7) progres, Gen. 37. 25, 26, 28. 1 Sam. 23. 26, 27. & 25. 22. Luke 4. 24, 30. Acts 9. 1, 2, 3. 1 Sam. 12. 13, 14.

Q. How doth God punish sin?

A. He doth punish one sin with another, 2 Chron. 29. 20. Rom. 1. 28. Exod. 7. 3. 2. Thes. 2. 9. 10, 11. 2 Punishment.

Q. How doth God direct the sinfull actions of men?

A. He doth order them to an excellent end, Prov. 21. 1. Gen. 50. 20. 21. on. & 45. 7. Job 1. 11, 12, 22. & 2. 10. Esay 10. 7. 3 Directi-

Q. What are the speciall creatures made preserved and governed by the Lord?

A. Angels & ~~and~~ * ~~open~~. Heb. 2. 7. Col. 1. 16.

Expos. * *Q. What are the Angels?*

A. Angels are finite, Heb. 1. 13, 14. Col. 1. 16 Mat. 4. 11. & 26. 53. Psal. 68. 17. compleat and immortal Spirits. Mat. 22. 30. Luke 20. 36. Heb. 1.

7. Psal. 104. 4. made after the image of God, Job. 2. 1. Psal. 8. 5. Luke 9. 26. Mat. 25. 31. Heb. 2. 7.

Q. For what end were they created?

A. (1) That they might praise his name, and (2) execute his commandments, Psal. 103. 20. Esay 6. 3.

Q. What are the kinds of Angels?

A. Good and bad.

Q. What are the good Angels?

A. The Angels that abode in the truth are excellent, John 8. 44. Eph. 1. 20, 21. & 3. 10.

Q. In what respects are they excellent?

A. They are excellent (1) for their nature, Esay 6. 2. Dan. 9. 21. 2 Thes. 1. 7. (2) gifts, 2 Sam. 14. 17. Mat. 6. 10. & 25. 31. Luke 15. 10. 1 Pet. 1. 12. 2 Kings 19. 35. Esay 6. 2. Mat. 24. 36. 1 Cor. 13. 1. (3) offices, Dan. 7. 10. Rev. 5. 11. and (4) estate, Mat. 18. 10.

Q. In what respects are Angels and Men most excellent Creatures?

A. Angels and men are most excellent creatures in respect of their (1) natures, (2) gifts, Psalm. 8. 5, and (3) end why they were created, Psal. 103. 20. Psal. 95. 6.

Q. What was the state of man by Creation?

A. War-

A. **M**arvelous & holy, and || happy
† Eccl. 7. 29, or 31.

Expos. || Q. *What was mans holiness?*

A. The whole man was made conformable to the will of God.

Q. *What be the parts thereof?*

A. 1. Man was made free from all impurity and sinne; and (2) He was endued with all perfect righteousness.

Q. *Was the righteousness of man every way perfect?*

A. It was perfect befitting such a creature.

Q. *Why saie you that man was holy?*

A. **B**ecause he was created after the
† Image of God, in * knowledge, righteousness || and true holiness, Gen. 1. 26.
Col. 3. 10. Eph. 4. 23, 24.

Expos. † Q. *What is the image of God?*

A. The Image or similitude of God
(for these two are one, Gen. 1. 26, with
Gen. 5. 3. Jam. 3. 9. 1 Cor. 15. 49.
Col. 3. 10.) is a lively resemblance of
God one in essence, Gen. 1. 27.

Q. *How doth man resemble God?*

A. Man doth resemble God, not in
respect

respect of his body, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will : but in respect of the graces which God bestowed upon the soule, Eph. 4. 23, 24. Col. 3. 10.

Q. Is not the whole man said to be made after the image of God ?

A. By reason of the union of the soule and body, the whole man is said to be made in the image of God, Gen. 9. 6.

Q. How did man resemble God in knowledge ?

A. As God knowes himselfe, John 8. 55. 1 Cor. 2. 10. and all things besides, John 16. 30. so man did know God, Rom. 1. 19, 20. his will, Rom. 2. 15. and workes, Gen. 2. 20, 23.

Q. In what manner did man know those things ?

A. (1) Truly. (2) Distinctly. (3) Perfectly. And (4) Effectually.

Q. What things did man know ?

A. A Man did know, (1) God. (2) His will. (3) His workes. (4) His own happinesse in God. And (5) His own present estate.

Q. Did man know his future estate ?

A. No :

A. No : He was ignorant of the future.

Q. *How did man resemble God in holiness?*

|| A. As God willeth himself as the chief good, Esay 42. 8, and can will nothing but what is good ; so mans will was able to chuse God and all good, and to do what was required, 1 Chron. 28. 6. & 29. 9.

Q. *What good was man able to chuse?*

A. Man was able to chuse (1) God.
(2) All good.

Q. *What are the properties of willing?*

A. Two : (1) Choice or election, 1 Choice
or election.
(2) Prosecution. 2 Prosecu-
tion.

Q. *How was man able to choose good?*

A. Man was able to chuse good,
(1) Freely, (2) Readily, (3) Orderly.

Q. *What was the sanctification of his affections?*

A. His affections were (1) subject to the rule of perfect reason, (2) Duly and with an holy moderation carried unto that which is good.

Q. *What good were the affections carried unto?*

A. They were carried unto all good respecting

respecting either God or man, Tit. 2. 5, 12. 1 Tim. 3. 2. Mat. 22. 37, 38, 39. Deut. 6. 5.

Q. Wherein did mans happinesse consist?

A. In the enjoying w of || sweet peace and communion with the Lord, w Gen. 1. 29.

Expos. || Q. What were the acts of this communion on Gods part?

1 On Gods part.

A. God did (1) love, (2) favour, and (3) accept of man.

Q. What were the acts on mans part?

2 On mans part.

A. Man did (1) behold, (2) rejoyce, and (3) rest in the Lord with full delight.

Q. What further priviledges did man enjoy in his estate of innocency?

A. He was placed in x Paradise, had liberty to eat of y every tree in the Garden, except the Tree of † knowledge of good and evil, and was made a ruler of all earthly creatures, x Gen. 2. 15. y Gen. 2. 16 Gen. 2. 17. a Gen. 2. 19. Psal. 8. 6.

Expos. † Q. Why was it called the tree of knowledge of good and evil?

A. The event of mans eating or forbearing of that fruit, did give the name

name to that Tree.

Q. Why so?

A. Because if man did obey, he should be happy, having experience of good: if he did eat thereof, he by experience should know what good he lost thereby, and what misery he brought upon himself.

Q. Were these things bestowed upon man that he might live as he list?

A. No, but that he might || serve the
b Lord his Maker, who therefore gave
man a law, binding c him alwaies to
perfect obedience, and a speciall command-
ment to try him, b Rev. 4. 11. Psal. 95.
6. Rom. 2. 14.

Expof. || *Q. In what respects was
man bound to God in dutifull obedience?*

A. God the Creator of man, Psal.
100. 3. and in that respect his supreme
and absolute soveraigne, having be-
stowed so great gifts, and maine liber-
ties upon man freely, might upon his
own will and pleasure require at the
hands of man, what obedience soever
he had, or would inable him to per-
forme, Deut. 11. 31, 32. Jer. 27. 5.

*Q. In what respects might God try mans
obedience by speciall commandment?*

A. God

A. God might injoyne him to manifest his loyalty, and humility, by abstaining from some act in it self indifferent, for no other reason, but because he was so commanded, Dan. 4. 32, 35. Psal. 115. 3.

Q. *What was that speciall commandment?*

A. Of the Tree of knowledge of good and evil th u shalt not eat, for in the day that thou eatest thereof thou shalt die the death, d Gen. 2. 17.

Q. *Death we hear was threatned if he did disobey; what promise was made to encourage him to this duty?*

A. The continuance e both of + himself, and his * posterity in that good estate, e Gen. 2. 9.

Expos. † Q. *How was man assured of continuance in that good estate if he should obey?*

A. The Tree of life seemes to be a sign and seal of the continuance of his happinesse, if he had obeyed, Gen. 3. 22, 23, 24. Prov. 3. 18. Apoc. 2. 7.

Q. *Why should his posterity have continued in that estate?*

* A. (1) Because all man-kind was created

created good in *Adam*, Eccles. 7. 31. Rom. 5. 12. 1 Cor. 15. 22. as other creatures were in their kind, Gen. 1. 31. and (2) God did enter into covenant with our first parents, Gen. 2. 17. as they were the root of all their posterity: so that what they had actually promised to them, we had promised to us also in them.

Q. Did man continue in that good estate?

A. No, but || he fell from God through the enticements of Satan, 1 Tim. 2. 14.

Expos. || Q. How could man fall from God being created good?

A. Because though man was created good, yet he was mutable, so that he might fall, Gen. 2. 17. Eccles. 7. 31.

Q. Why did not God uphold him but suffer him to fall?

A. God not being bound to uphold him, Rom. 11. 35. Gen. 17. 1. did suffer him to fall, knowing how to order the same for the setting forth of his glory, Prov. 16. 4.

Q. Did not God know that man would transgresse?

A. God

A. God knew before that man would transgresse, Acts 15. 18. Psal. 139. 2. yet was he not therefore to forbear to give man a most wise, just, and ealie precept, whereby he would shew forth his Sovereignty over man; 1 Sam. 15. 3, 9.

Q. *How did he fall?*

A. By sinning g wilfully † against God transgressing his Law, g Eccles. 7. 29. or 31. Rom. 5. 12. 1 Joh. 3.

Expos. † *Q.* *What was the principal outward cause of mans fall?*

A. Satan was the principall outward cause of the sin of man, Gen. 3. 1. John 8. 44. Apoc. 12. 9.

Q. *What moved Satan to tempt him?*

A. His envy (1) at the glory of God, and (2) the salvation of man.

Q. *What instrument used he?*

A. He did use the Serpent as his instrument to seduce the woman, Gen. 3. 1. 2 Cor. 11. 3. and the help of the woman to seduce the man, Gen. 3. 6.

Q. *Was not the quality of the fruit a cause of mans fall?*

A. The quality of the fruit, by accident was a cause to move them to eat thereof, Gen. 3. 6.

Q. *Was*

Q. Was not the Law of God a cause of mans sin?

A. No, but the just and good Law of God, forbidding that sinne, may bee said to be an occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sin.

Q. What was the principall inward cause of mans fall?

A. The principall inward cause of mans fall, was his owne free-will, freely and voluntarily transgressing Gods commandment.

Q. Had man liberty to observe the Law?

A. He might and ought to have obeyed, but would not, Gen. 2. 7, 17. and 3. 23, 24. Rom. 5. 19. Eccle 7. 31.

Q. What was the sin he did commit?

A. The eating of || the forbidden fruit, h Gen. 3. 6.

Expos. || *Q. The tree of knowledge was good by nature, how could it be sinne to eat thereof?*

A. The Tree of knowledge in it selfe was good, Gen. 1. 11, 12. 1 Tim. 4. 4. Gen. 3. 6. but the fruit thereof

H

unlaw-

full to be eaten, because God had forbidden it to be eaten, 1 John 3 4. Gen. 2. 17.

Q. Was this sinne of Adam great or small?

A. This sinne of Adam was exceeding great.

Q. In what respects was it so hainous?

A. (1) Because it was the breach of so easie a commandment, Gen. 1. 29. with Gen. 2. 17. (2) That Commandment God had given for the trial of his obedience. (3) It was committed by him that had received great favours from God, Gen. 1. 26, 27, 28. &c. and (4) that in Paradise, Gen. 3. 6, 23. (5) Also it was accompanied with an heap of other sins.

Q. What be they?

A. (1.) Infidelity. (2) Idolatry. (3) Unthankfulness to God. (4) Contempt of him. (5) Blasphemy in subscribing to the Devill. And (6) Murther, &c.

Q. Did all mankinde sin in Adam?

A. Yes, i for † we were all in his loynes, i Rom. 5. 12. 1 Cor. 15. 22, Heb. 7. 9, 10.

Expos. † Q. How may it bee proved that

that all mankinde sinned in Adam?

A. Adam was not a private person, but the common parent of us all, and therefore as he received integrity for himselfe and us, so he lost it for himselfe and us.

Q. *What is the state of all men by reason of Adams fall?*

A. They are k dead in || sinne, and bondslaves † of Satan, k Eph. 2. 1, 2.

Expos. || Q. *What is it to be dead in sinne?*

A. To be dead in sinne, is to be utterly deprived of all life of grace, Eph. 2. 2, 3. so that we can move to nothing of our selves, that is truly acceptable in the sight of God.

Q. *What is it to be a bonds slave to Satan?*

A. To be bondslaves to Satan is to Be under the power and dominion of the Devill, so that we doe, and cannot but doe his will and command, 2 Tim. 2. 25, 26. Acts 26. 18. 2 Cor. 4. 4.

Q. *How doth that appeare?*

A. In that they are altogether l unable to good: and || prone m to evill continually, 1 2 Cor. 3, 5. m Gen. 8. 21.

Expos. || Q. *How is man defiled with sinne?*

H 2

A.

A short Catechisme.

A. Every faculty of Soul and member of body, is defiled with sin, 1 Thes. 5. 23. Rom. 5. 6.

Q. *What are the faculties of the soule?*

A. 1. The minde. 2. The Memory. 3. The Conscience. 4. The will. 5. The affections.

Q. *How is the Minde defiled?*

1 Minde. A. The minde is (1) Blinde, Jer. 10. 14. and 51. 17. Matth. 15. 14. Eph. 5. 8. (2) Impotent, Luke 24. 25. John 1. 5. and 3. 9. 10. and 8. 43. 1 Cor. 2. 14. Deut. 29. 4. (3) Vain, Prov. 14. 12. Ephe. 4. 17. 1 Cor. 1. 21. Esay 44. 20. (4) Foolish, Prov. 22. 15. Tit. 3. 3. Esay 29. 13. Job. 11. 12. (5) Apt to devise evill, Jer. 4. 22.

Q. *How is the Memory defiled?*

2 Memory. A. The memory is (1) Feeble. (2) Apt to forget good, Luke 24. 6, 7, 8. (3) To remember evill, but neither good, nor evill as it ought, Mat. 27. 63. with Mat. 26. 75. Deut. 8. 10. 11. 19. Heb. 13. 2. 2 Pet. 3. 5.

Q. *How is the Conscience defiled?*

3 Consci- A. The Conscience is (1) Impure, Tit. 1. 15. Heb. 10. 22. (2) Benumbed,

med, Gen. 42. 21, 22. Eph. 4. 19. Gen. 50. 15. Heb. 9. 14. or (3) Turmoyled, John 8. 9. 1 John 2. 20. Dan. 5. 6, 9. Gen. 4. 13, 14. Acts 24. 25. and 2. 37. Prov. 28. 1. Esay 57. 20, 21. Lev. 26. 36. (4) erroneous and superstitious, Mar. 10. 19, 20. Luke 18. 12. Mat. 15. 2, 3. John 16. 2. or (5) Doubting, Rom. 14. 23.

Q. How is the will defiled?

A. The will is (1) Unable to chuse ^{4 Will.} good, 1 Cor. 2. 14. Phil. 2. 13. Matth. 6. 10. 2 Tim. 2. 26. Rom. 8. 8. (2) Strong to evill, yea (3) altogether averse and rebellious, Matth. 23. 37. Rom. 6. 19. Jer. 18. 12. and 44. 16. 17.

Q. How are the affections defiled?

A. The affections are (1) Unruly, ^{5 Affections.} and (2) Disordered. Gal. 5. 24. Ro. 10. 2. 1 King 22. 8. and 21. 4. Jam. 4. 1, 2, 5.

Q. How are the members of the body defiled?

A. The members of the body are tooles to execute sinne conceived, Rom. 6. 13, 19. and 3. 13. Psal. 52. 4. 2 Pet. 2. 14. and instruments to stirre up sinne in the soule, Gen. 3. 6. and

6. 2. 2 Sam. 11. 2. 1 King 21. 1, 2.
Mat. 5. 28. 29.

Q. Is this pronenesse to sinne ever present?

A. This pronenesse to sinne is ever present, Jer. 7. 9. Gen. 6. 5. even then when the operations cease.

Q. How then doth a man finde himselfe lesse prone to one sin then to another?

A. A man may finde himselfe lesse apt to one sinne then to another, being, (1) restrained, or (2) renewed by the Spirit, Gen. 20. 6. Ier. 32. 40. Eph. 3. 16. or (3) by reason of some other defects, or lets, 2 King 1. 12. and 19. 35. 1 King 13. 4. Hof. 2. 7. John 12. 19. Mark 11. 32. Acts 5. 26. Matth. 21. 46. Gen. 37. 25, 26, 27, and 39. 8, 9. Luke 4. 30. Iohn 8. 59.

Q. Doth this corruption cause a pronenesse to all sin?

A. This corruption causeth an aptitude to every sinne, if it bee not hindered.

Q. What fruits doe proceed from this Originall corruption?

A. Evil^t thoughts, n words o and woordes, n Gen. 6. 5. Col. 1. 21. o Gal. 5. 19.

Expos.

Expos. † Q. *What are the thoughts of naturall men?*

A. The thoughts and desires naturally are, 1. Ignorant, 2. Erroneous, 3. Unbeleeving, 4. Deceitfull, 5. Unruly, 6. Loose, 7. Wilfull, 8. Vaine, 9. Idle, 10. blockish, 11. Not favoring good, 12. Proud, 13. Disdainfull, 14. Uncharitable, 15. Filthy &c. and 16. In a word, abominable, odious.

Q. *What are his words and actions?*

A. His words and workes, are answerable to these, Psal. 94. 7. Esay 29. 15. Psal. 10. 4. and 14. 1. Deut. 29. 19, 20. Amos 6. 3. and 9. 10. 1 Cor. 1. 23. Esay 5. 19. Psal. 36. 1. Job 21. 14, 15. Jer. 6. 16. Luke 19. 14. Mal. 3. 14. Psal. 73. 13. Numb. 20. 10, 12. Psal. 31. 22. and 116. 11. Matth. 14. 30. Luke 18. 11. Deut. 15. 9. Psal. 83. 4. 1 Pet. 4. 3, 4. Gen. 38. 15, 16. 2 Sam. 13. 2. Mich. 2. 1. Amos. 8. 5. 1 Sam. 1. 13, 14, and 17. 28. Matth. 9. 4. Esay 14. 14. Zeph 1. 12. Obad. v. 3. Rev. 18. 7. Esay 65. 5. Jer. 2. 25. Rev. 3. 17. Matth. 9. 18. Psalme 30. 6. Luke. 12. 19. Iohn 4. 8, 9. Hof. 7. 11, 12. Mat. 24. 37, 38, 39. Jer. 8. 6. 2
H 4 Pet.

Pet. 3. 3, 4. Psal. 10. 7. Prov. 1. 11.

Q. Are all the actions of natural men evil continually?

A. Yea: || for they p faile in many things, and as they come from them they are q odious unto God, p Mat. 12. 35. q Prov. 28. 9.

Expos. || Q. Can a natural man do no act that is good?

A. A man by nature may do an act that is good for the substance thereof, Dan. 4. 27. Rom. 2. 15. but never that which is truly and spiritually good, Mat. 7. 18. Jer. 13. 23. Rom. 3. 10. Prov. 15. 8. & 21. 27.

Q. Why so?

A. (1) Because his person is not accepted, Gen. 4. 4. 1 Pet. 2. 5. nor (2) sanctified, and (3) so the good acts he doth, proceed not from (1) a good root, viz, faith and the spirit of sanctification, 1 Tim. 1. 5. neither is it done in (2) a right manner, James 4. 3. nor (3) to a lawfull end, viz. the glory of God, 1 Cor. 10. 31. Col. 3. 17. all which are required to the being of a good act.

Q. What things are required to a good act?

A. (1)

A. (1) A good root. (2) A right manner. (3) A lawfull end.

Q. *What punishments are due unto man by reason of these sins?*

A. All *woe* r and * *miserie*, *tempozal*, *spiritual*, and *eternal*, r Lam. 3. 39. Rom. 6. 23. Gal. 3. 10.

Expos. * Q. *Why doth sin deserve death with all miseries accompanying the same?*

A. 1. Because the least sin is a very vile breach of Gods most holy Law, 1 Joh. 3. 4. Deut. 27. 26. and so (2) an hai-nous offence against his infinite maie-stie, Psal. 51. 4. (3) also of its own nature it is alwaies joyned with impe-nitency, Acts 5. 31. and 17. 30. and therefore doth deserve death with all miseries accompanying the same.

Q. *Which are the temporall miseries?*

A. 1. Gods curse upon the s creatures,
2. on mens body, 3. senses, 4. name,
5. friends, 6. whatsoeber he takes in
hand, and u 7. death itself, f Rom. 8.
20. t Deut. 28. 25, 26, &c. u Rom. 6.
21.

Q. *What are the spiritual miseries?*

A. || 1. Blindnesse w of mind, 2. the
x † spirit of slumber and 3. giddinesse, *
y 4. hozroure

y 4. horrour of conscience, z † 5. hardnesse of heart, * 6. a reprobate sence, and
 || 7. strong delussions, w Esay 6. 9.
 x Rom. 11. 8. y Mat 27. 3, 4, 5. z Ex.
 7. 3. a Rom. 1. 28. b 2 Thes. 2. 11.

Expos. || *Q. What is it to be blind in mind?*

A. To be blind in mind is to be utterly destitute (1) of the true knowledge of God, and (2) of the life to come, and to be hastening to endlesse woes, and yet not understand it.

Q. What is the spirit of slumber?

† *A.* The spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him a sleep in security, Deut. 29. 19.

Q. What is horrour of conscience?

* *A.* Horrour of conscience, is when the conscience awakened, filleth the soul (1) with deep doubts, (2) with hellish and unrecoverable desperation, and (3) with remedlesse fears of everlasting damnation, Rev. 6. 16.

17.

Q. What is hardnesse of heart?

† *A.* Hardness of heart is a fearful judgement of God, whereby the heart (1) is past all feeling, and remorse, (2) shut

(2) shut fast up that neither the Word, nor works of God can kindly worke upon it, Esay 48. 4. Zach. 7. 11, 12.

Q. What is a reprobate sence?

* *A.* A reprobate sence or mind, is a mind destitute of judgement, and void of common reason.

Q. Wherein doth it specially stand?

A. (1) In taking evil for good, and good for evil; (2) Neither fearing God, nor reverencing Man; (3) Regarding neither right nor wrong, Luk. 18. 4.

Q. What are strong delusions?

|| *A.* Strong delusions are when men are given over to take pleasure in beleeving lies, and idle fancies of vain heads.

Q. What may be added to these?

A. To these we may add (1) phrensie, (2) madness, Deut. 28. 28. and (3) to be given over to vile affections.

Q. How are men given over to vile affections?

A. God with-drawing from men, his grace, and in his secret, but just and dreadful judgement; giving them over to most sordid, and loathsome,
un-

unnatural, and inordinate lusts, Psal. 81. 12. Gen. 19. 5.

Q. Which is the eternall misery?

A. || Everlasting c damnation, c Rom. 6. 23.

Expos. || Q. Wherein doth this damnation consist?

A. (1) In an everlasting separation of soul and body, from the comfortable presence of God, Mat. 7. 23. Rev. 22. 15. and (2) an enduring of (1) easlesse, (2) endlesse, (3) remediesse tortures with the Devil and his Angels, Mat. 25. 41. Rev. 20. 15. Luke 16. 24, 25.

Q. After a man doth know his misery, what must he learn in the next place?

A. The true means † how he d may escape the foresaid misery, & be e restored to happines, d Acts 2. 37. e Act. 16. 30.

Expos. † Q. Hath God prescribed means for the recovery of all creatures that fell?

A. No: God in justice passed by the Angels, who fell without the enticement of any other, 2 Pet. 2. 4. Jude 6. Mat. 25. 41.

Q. What moved the Lord to prescribe means for mans recovery?

A. God of his infinite love, free grace and mercy, Elay, 43. 25, Jer. 31.

3. Hof. 14. 4. John 3. 16. Rom. 5. 8, 9. Eph. 1. 5, 6. 1 John 4. 10. hath prescribed means whereby man might escape misery and be restored to happiness, Acts 2. 37, 38, 39, 40.

Q. What then are the parts of this recovery?

A. Two: (1) An escaping of misery. (2) A being restored unto happiness, Acts, 2. 37, 38, 39, 40.

Q. By what means may we escape this misery and recover happiness?

A. Onely † by f Jesus Christ, Acts 4. 12.

Expos. † Q. Why was it necessary that such means should be prescribed?

A. (1) God in justice doth hate sin, Esay 1. 3. Psal. 45. 7. and (2) hath denounced death against the transgressors of his Law, Gen. 2. 17. Deut. 27. 26. Esay 30. 33. Jer. 4. 4.

Q. For what end was the means prescribed?

A. (1) To satisfy Gods justice, Col. 1. 20. and (2) to make way for mercy, Psal. 145. 9.

Q. Who found out this means?

A. God in his infinite wisdom found out a means, Gen. 3. 15.

Q. What

A short Catechisme.

Q. What was that means?

A. Jesus Christ.

Q. Who laid this office upon Christ?

A. The Father laid this office of Reconciliation upon him; Psal. 40. 6; 7. Heb. 5. 5. John 3. 17. and 5. 36, 37.

Q. Christ was innocent; how then could this office be laid on him?

A. He willingly undertooke it, Heb. 10. 7, 9. and did faithfully discharge it, Heb. 10. 5, 6, 7.

Q. What is Jesus Christ?

A. The eternall g Son of God, who in time became man for his elect, g Gal. 4. 4, 5.

Expos. || Q. Why did the Son of God become man?

A. The Son of God by nature became the Son of Man: (1) That he might make us the Sons of God by adoption who were by nature the children of wrath, Eph. 2. 3.

(2) It being fit that our Reconciliation should be wrought by the Sonne, Esay. 61. 1. John 1. 3. John 5. 36, 37. Col. 1. 16, 17. Heb. 1. 3. John 5. 17. & 3. 17. and sealed by the holy Ghost, Eph. 1. 13. & 4. 30.

Q. How

With an Exposition upon the same. III

Q. How many things are we to consider in Christ?

A. His i person and his k office, i Col. 2. 9. k Heb. 2. 16, 17.

Q. What is his person?

A. It is l God and man, † united together into m one person, l John 1. 14. Esay 7. 14. Rom. 9. 5. m i Cor. 8. 6.

Expos. † Q. Why saie you that Christ is God and Man?

A. Because in Christ there are two distinct natures, Heb. 1. 4, 5. Matth. 18. 20. with i Tim. 2. 5. Luke 1. 35. Mat. 18. 20. Rev. 1. 8. Heb. 1. 11, 12. John 16. 30. Phil. 2. 6. John 1. 3. and 5. 17. Matth. 8. 13. with Luke 22. 43. Matth. 24. 36. and 27, 4, 6. John 4. 6. and 11. 35. and 14. 28. Eph. 4. 10.

Q. How are these two natures united?

A. They are inseparably united, i Pet. 3. 18. John 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3, 4. and 9. 5. John 16. 30. with Luke 2. 52. Mark 13. 32.

Q. Are there not then many Christs?

A. No, there is but one Christ, not many Christs, i Cor. 8. 6. i Tim. 2. 5.

Q. Why so?

A. Be-

A short Catechisme.

A. Because the Godhead did assume the humane nature to it selfe, Phil. 2. 7. Heb. 2. 16. so that the manhood subsisteth in the Godhead, Mat. 3. 17. and 17. 5. and they are so inseparably united, that the selfe same person which is God, is also man, Ioh. 3. 13. Eph. 4. 10.

Q. Being God before all time, how could he be made man?

A. Hee was conceived by the holy Ghost, bozne of the virgin Mary, according to the Prophets, n Luke 1. 35. o Gen. 3. 15. Esay 7. 14. and 11. 1.

Expos. * *Q.* What is Christs conception?

A. Christs conception is the forming of his humane nature in the wombe of the Virgin Mary, Esay 7. 14. Gen. 49. 10. Luke 1. 35.

Q. What are the properties of his conception?

A. It was 1. Miraculous, 2. Supernaturall.

Q. By what power was his humane nature formed?

A. By the power of the Holy Ghost, Mat. 1. 18, 20. who did perfectly sanctifie it in the very first moment of conception

ception, Luke 1. 35.

Q. What things are to be considered in the conception of Christ?

A. Two. 1. The forming of his humane nature. 2. The sanctifying of it, and that 1. Perfectly. 2. In the very first moment of conception.

Q. Why was Christ conceived by the holy Ghost?

A. That he might be pure, without sin, wherewith all are stained, who are conceived after the ordinary manner, p Luke 1. 35. q John. 3. 6.

Q. Why was he God?

A. That he might bear the weight of Gods wrath without sinking under it, overcome death, be the Head || of the Church, repaire his Image in us, conquer the enemies of our salvation, and defend us against them.

Expos. || Q. Why was it necessary that the Head of the Church should be God?

A. (1) Because the dignity of being head of the Church is so great, that it cannot agree to any meer man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6.

(2) Because the offices of an Head, and the benefits thereof, he that is man

I

only

onely cannot bestow upon the Church.

Q. What are the offices of the Head?

A. The offices of the Head, are (1) to give the power of life, feeling, and moving, to the body, John 1.4. Rom. 8. 2. and (2) to direct by his power, the inward and outward functions of the body, Eph. 5. 23, 24.

Q. Why was he man?

A. That he might \dagger suffer & death for us, sanctifie our nature, and we might have & access with boldnesse to the throne of grace, 1 Heb. 2. 14. 1 Heb. 2. 11. 1 Heb. 4. 15, 16.

Expos. \dagger *Q. Why was it necessary that Christ should be man that he might suffer?*

A. (1) The divine nature could not suffer, 1 am. 1. 17. Mal. 3. 6. Rom. 9. 5. and without shedding of blood there could be no remission of sins, Heb. 9. 22. Christ therefore took our nature that he might suffer death, Phil. 2. 7, 8.

(2) It being no ways meet, that one having no speciall communion with another, should endure punishment for anothers fault, Heb. 2. 16, 17.

Q.

Q. How doth Christ as man sanctifie our nature?

|| *A.* Fulnesse of all graces above measure, were poured into the humane nature of Christ our Saviour, Mat. 3. 16. John 1. 16. & 3. 34. Col. 2. 9. & 1. 19. and we being united to him, and having communion with him, do receive in measure of his fulnesse, Eph. 4. 7. 16.

Q. How is fulnesse of grace in Christ?

A. 1. All graces. 2. Above measure are in Christ.

Q. How are we partakers of Christ's fulnesse?

A. By being united to him, and having communion with him.

Q. What is his office?

A. To be u Mediatour † to reconcile God and man, u 1 Tim. 2. 5.

Expos. † *Q. What is Mediatour?*

A. A Mediatour or an Advocate, is a third person that takes upon him to agree and reconcile two that be at variance; as Christ being both God & man, did set at one God and man, Eph. 1. 10. Col. 1. 20. 1 John 2. 1. who before were separated by sin, Esay 59. 2. Jer. 5. 25.

Q. Is Christ our Mediatour as man only?

A. No, but Christ is our Mediatour both as God and man, John 1. 29. 34. & 3. 14, 16. Rom. 5. 8. 1 Joh. 1. 7. Phil. 2. 6.

Q. How may that be proved?

A. (1) Because in the work of our redemption he performed many divine works, Heb. 2. 14. John 10. 18.

(2) As Mediatour, he is the King and Head of his Church, Luke 1. 33. John 3. 35. Acts 2. 36. Phil. 2. 10, 11. Mat. 28. 18. Heb. 1. 6. & 2. 7.

And (3) the special offices of Christ our mediatour, do necessarily require, that the divine and humane nature joyntly do concur in the execution of them, John 1. 18. Mat. 11. 27. John 3. 12, 13. 2 Cor. 5. 18, 19, 20. Rom. 5. 10, 11. Heb. 9. 14. & 7. 25.

Q. Is this office peculiar to Christ?

A. This office is peculiar to Christ, John 14. 6. 1 Tim. 2. 5, 6. Heb. 7. 24. and neither in whole, nor part can be transferred to any other, Acts 4. 10, 11, 12. Heb. 4. 14. John 11. 42. 1 John 2. 1. Heb. 7. 25. Eph. 3. 12. Heb. 2. 14, 15. Acts 10. 42. 43. & 17. 31.

Q. When was Christ given be a mediatour?

A (1) In the decree of God Christ was
a Me-

a Mediatour from eternity, Eph. 1. 5, 6.

(2) In the vertue and efficacy of his mediation, he was given to be Mediatour as soon as necessity required, Rev. 13. 8. Gen. 3. 15.

(3) In the fulnesse of time, he was manifested in the flesh, Gal. 4. 4, 5.

Q. How did he that?

A. w By his fulfilling || the law, and by his † x sufferings, w Mat. 3. 15. x Heb. 9. 15. Rom. 5. 10, 11.

Expos. || Q. Why was it necessary that Christ should fulfill the law?

A. It became him who was our faithful high Priest to fulfil all righteousness.

Q. Why was it necessary that Christ should suffer?

† A. The justice of God must be satisfied, and the debt of sin must be paid, before God, who is (1) true, (2) just, and (3) unchangable, could be pleased with us, 1 John 2. 2. Heb. 9. 14, 15. 1 Pet. 1. 18, 19. Rev. 1. 5.

Q. What understand you by his sufferings?

*A. His voluntary y humiliation both in z * soul and body, his a crucifying b || death, buriall, and c abiding † under the dominion of death for a time, y Phil.*

2. 5, 6, 7, 8. 2 Esay 53. 10 Matth. 26.
38. Heb. 9. 14. 2 Luke 23 33. *b* 1 Cor.
15. 3. 4. *c* Acts 2. 27.

Expos. * *Q. How may it bee proved
that Christ did suffer in soule?*

A. 1. Christ in his incarnation did
assume our whole nature, Luke 2. 40,
52. Heb. 2. 6. Luke 23. 46. 1 Tim. 2.
5. Luke 19. 10. Matth. 26. 38. Marke
14. 34. Matth. 27. 50. John 19. 30.
Heb. 10. 5. Matth. 26. 12. Heb. 2. 17.
that by offering it up a sacrifice for sin,
he might redeeme us, Heb. 8. 1, 2, 3.
Heb. 9. 14. and 13. 10, 11, 12. (2) In
our nature he became our surety, Job
19. 25. Heb. 7. 22. therefore he suffe-
red properly in soule as well as in bo-
dy, Matth. 27. 46. Gal. 3. 13. Heb. 2.
9, 10, 14. (3) This is set forth in the
Lords Supper, 1 Cor. 11. 25. and (4)
It was signified by the sacrifices in the
Law, Heb. 9. 19, 20, 21, 22.

Q. || What was the death of Christ?

A. The death of Christ was the se-
paration of the soule and body, Mat.
27. 50. Luke 23. 46.

*Q. Was the soule or body of Christ se-
parated from his Godhead?*

A. No, but they both continued
still

still united to the Godhead, Matth. 1. 23. John 1. 14. 1 Pet. 3. 18. 1 Cor. 2. 8.

Q. Why was it necessary that Christ should die?

A. It was necessary that Christ should die, 1. That he might satisfie Gods justice, Heb. 9. 22. (2) abolish and kill sinne, Mat. 26. 28. Rom. 5. 10. Rom. 8. 3. Rom. 6. 10, 11. 1 Job. 3. 8. (3) Destroy death, and (4) Him that had the power of death, that is, the Devill, Heb. 2. 14. 2 Tim. 1. 10. John 12. 31. Hos. 13. 14. (5) Deliver us from the feare of both, Heb. 2. 14. Luke 1. 74. (6) Confirme the Testament or covenant of grace, which he made with us, Heb. 9. 16, 17. and 13. 20. Zach. 9. 11. and (7) Obtaine for us the spirit of grace, Acts 2. 33. Gal. 3. 14. and 4. 4, 5.

Q. What differences may be observed betwixt the death of Christ, and of the Martyrs?

A. Betwixt the death and suffering of Christ and of the Martyrs, we may observe these differences.

1. Christ his passion was an accursed punishment, Gal. 3. 13. The sufferings

of the Martyrs and holy men, are only chastisements or trials.

2. Christs passion was a meritorious sacrifice, Heb. 9. 14. the passions of the Martyrs are of no value to merit any thing, Rom. 8. 18.

Q. How was the punishment of the elect laid upon Christ?

A. 3. As the finnes of the elect were laid upon Christ, Levit 16. 21. Esay 53. 11. Heb. 9. 28. so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4. 15.

Q. Did Christ suffer every particular punishment that every particular sinner meeteth withall?

A. He suffered both in soule and body the wrath of God, which was due unto us for sinne, though he suffered not every particular punishment of sinne, which every particular sinner meeteth withall, Rom. 5. 19. Heb. 10. 14. But the Martyrs were not forsaken, though they were not delivered out of the hands of the persecutors.

4. Christ was in himselfe pure and innocent, but he suffered for our sins, 2 Cor. 5. 21. The Martyrs were not free

free from sinne, neither did they suffer for the expiation of sinne)

Q. † How long did Christ remaine under the Dominion of death ?

A. Untill the third day death had power and dominion over Christ, for so long death kept asunder soule and body, Luke 24. 7. Matth. 17. 23. Acts 10. 40.

Q. Did Christ alwaies abide under the power and dominion of death ?

A. No, for the power of death being y subdued, the third 2 day he || rose again, a ascended into heaben, and sitteth † at the right hand of the Father, Acts 2. 31. 2 I Cor. 15. 4. a Mark 16. 19.

Expos. || Q. What is the Resurrection of Christ ?

A. The resurrection of Christ is the first degree of his exaltation.

Q. What are the parts of this resurrection ?

A. 1. His soule was joyned to the same flesh that dyed. 2. He was raised up to life, I Cor. 15. 4.

Q. Why was it necessary that Christ should rise againe ?

A. It was necessary that Christ should rise againe, (1) In regard of the
the

the excellency of his person, Acts 2. 24. (2) In regard of the Covenant which he had made with the Father, Psal. 2. 6, 7. Esay 53. 10. (3) In regard of the dignity of his high office of eternall mediation, Psal. 110. 6, 7. Rom. 4. 25. and (4) that the truth of those things, which were foretold concerning the glory of the Messias, might be fulfilled.

Q. By what power did he rise againe?

A. Christ by his divine power rose againe from the dead, Rom. 1. 4. 1 Pet. 3. 18. 1 Tim. 3. 16. John 5. 21. and 10. 17, 18. Acts 2. 24. & 3. 15. Eph. 1. 17. 20. Rom. 8. 11.

Q. Did hee rise as a private or a publike person?

A. He arose not as a private, but as a publike person, Rom. 5. 14. 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20, 21.

Q. What is the fruit of Christs resurrection?

A. He thereby sheweth that his satisfaction is fully absolute, Rom. 4. 25. and 6. 9, 10.

Q. For what end did Christ rise again?

A. The end of his resurrection was,
that

that he might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to be the conquerour of death, and the Lord of quick and dead, Rom. 14. 9. Acts 17. 31.

Q. What is it to sit at the right hand?

A. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, 1 Kin. 2. 19.

Q. What is signified hereby that Christ is said to sit at the right hand of the Father?

A. Thereby is clearely noted that excellent glory, power, and dominion that Christ received of the Father, whereby he doth execute his Kingly, Priestly, and Prophetical office in glory, Matth. 28. 18. John 17. 2. Phil. 2. 9, 10. Psal. 110. 1.

Q. What are the speciall parts of Christs Mediatorship?

A. He is a b Prophet, c Priest, and d King b Acts 3. 22. c Heb. 2. 17. d Psal. 110. 1.

Expos. || Q. Why was it necessary that Christ

Christ should be both Prophet, Priest, and King?

Q. 1. In the time of the Law, Prophets, Priests, and Kings were anointed, 1 Reg. 19. 16. Exod. 28. 41. 1 Sam. 16. 13. who were types of Christ, truly anointed our Prophet, Priest, and King.

2. Also our Mediator was 1. to obtaine and purchase for us full redemption; and 2 To bestow upon us righteousness, and eternall life obtained; and 3. To shew unto us the way of salvation, which doe necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

A. To rebeale † unto us the way to everlasting life e Luke 4. 18 19.

Expos. † *Q. How did Christ make knowne the will of God before his comming in the flesh?*

A. Before his comming in the flesh, our Saviour Christ made knowne the will of God to the Patriarks and Prophets 1. Either immediatly, 2 Pet. 1. 21. 2 Sam. 23. 2 Gen. 3. 9, 10, 11. or by the ministerie of Angels, Gen. 31. 11. Iudg 6. 12. 2 King 1. 3. and 2. By the Patriarks and Prophets, he informed

med the Church of the old Testament in all points necessary to salvation, 2 Pet. 2. 5. 1 Pet. 3. 19. Jude 14. Luke 1. 70. Eph. 2. 20. 1 Pet. 1. 11.

Q. Did not Christ execute his prophetick office in his owne person?

A. In fulnesse of time, he did in his owne person preach, opening both the Law, and the Gospell.

Q. How was he prepared to this office?

A. 1. By taking upon him our nature. 2. Being after a most excellent manner sanctified by the spirit, Luke 1. 35. Dan. 9. 24. and 3. Being furnished with all gifts necessary, Mat. 3. 16, 17. John 3. 34. Psal. 45. 7. Esay 11. 2. John 1. 18. and 3. 32.

Q. Of whom was he called to this office?

A. God the Father called him to this office, Luke 3. 21, 22. Mat. 3. 16, 17. Mat. 17. 5.

Q. To whom did he preach in his owne person?

A. He did in his own person preach unto the Jewes Acts 1. 1. Luke 21. 37. Heb. 1. 1. Daniel 9. 27. not altogether passing by the Samaritans and Canaanites, John 4. 40. Mat. 15. 22.

Q. For

Q. For what space?

A. About the space of three yeares and a halfe.

Q. In what manner did he preach?

A. 1. With admirable wisedome, Marke 6. 2. Mat. 21. 23, 27. and 22. 46. (2) with ardent zeale, John 2. 14. 17. John 4. 34. (3) with excellent grace, Psalm. 45. 2, 3. Matth. 7. 29. Luke 4. 22. and 11. 27. (4) with singular meeknesse, Matth. 11. 29. and (5) with authority unusuall, Matth. 7. 29. Matth. 5. 21, 22. (6) not respecting any mans person, Matth. 21. 42. 43. Marke 12. 14.

Q. What Doctrine did he preach?

A. He (1) Interpreted the Law, Matth. 5. 21, 22, &c. and 19. 4, 5. (2) Reproved the corruptions of the Scribes and Pharisees, John 2. 16. Matth. 23. 13. (3) Foretold some things that were to come, Matth. 10. 21. Luke 19. 43, 44. Matth. 24. 3, &c. and (4) Taught the Gospel, or the last will of God, concerning the salvation of man, Esay 61. 1, 2. Luke 4. 18.

Q. How did he illustrate his doctrine?

A. He did illustrate his doctrine
for

for the most part by parables and similitudes, as the people were able to beare it, Mat. 13. 3. Mark 4. 33. confirming that which he taught.

Q. How did he confirme his doctrine?

A. 1. By the Scriptures of the old Testament, John 5. 46. Matth. 22. 32. Luke 24. 26, 27, 44. 45. and (2) By holinesse of life exactly answering to his Doctrine; (3) with divers signes of all kinds, John 3. 2. and 5. 36. Joh. 6. 61, 62. and 2. 25. Matth. 9. 4. Joh. 9. 6. and 11. 43, 45. and (4) By that most cruell and bitter death, which for the truth of God he did voluntarily undergoe; 1 Timr 6. 13.

Q. How doth Christ teach his Church since his ascension into heaven?

A. After his Ascension our Saviour doth teach his Church by his Apostles and Ministers, Eph. 4. 11, 12. Acts 10. 41, 42.

Q. How were the Apostles prepared for this office?

A. The Apostles, being (1) fully and perfectly instructed by Christ himself, in those things which concern the Kingdome of God, Acts 1. 3. John 15. 15. & 17. 8. and (2) extraordinarily

rily furnished with gifts, and (3) infallibly assisted by the Spirit; Acts 2. 3, 4. John 14. 26. & 16. 13. were sent forth to preach.

Q. What did the Apostles Preach?

A. The whole counsell of God, so far as concerns man, and the means of his salvation, Acts 20. 27. Mat. 28. 20. 1 Cor. 2. 9, 10, 11. 1 John 1. 3. Rom. 1. 16.

Q. To whom were they sent to preach?

A. Unto all Nations, Mat. 28. 18, 19. Mar. 16. 15.

Q. How did they confirm their doctrine?

A. Their doctrine they confirmed both (1) by the Prophets of the old Testament, Acts 26. 22. & 28. 23. 2 Pet. 1. 18, 19. and (2) by divers signs and wonders which God wrought by them, Heb. 2. 3, 4. Mar. 16. 20.

Q. How doth Christ teach his Church since the death of his Apostles?

A. In the daies, and since the death of the Apostles, our Saviour doth execute his Prophetical office by his ordinary Ministers, whom he hath commanded us to hear.

Q. How far are we to heare them?

A. So

A. So long as they preach according to the Scriptures, Eph. 4. 11. 12. Luke 10. 16.

Q. What difference is there betwixt the Ministry of Christ and his Ministers?

A. Christ is the Author of the Doctrine which he taught, Ministers are the Instruments of Christ, to teach not their own, but his doctrine, 2 Cor. 5. 20. Job 33. 23.

Q. What is the fruit of this office of Christ?

A. The fruit of this office is (1) the restoring of knowledge decayed in the first fall of man, and (2) the manifestation of divine mysteries unknown to the world, Rom. 16. 25, 26. Eph. 3. 9. Col. 1. 26, 27.

Q. Why was Christ a Priest?

A. To purchase for us righteousness and life eternal, Heb. 5. 9.

Expos. † Q. Is Christ our high Priest after the order of Aaron?

A. Christ is our high Priest not after the order of Aaron, but after the order of Melchisedec, Psal. 110. 4.

Q. What difference is there betwixt the Priesthood of Aaron and of Christ?

A. The differences are these. (1) In

K

the

the persons. (2) In consecration. (3) In the Priesthood. (4) In the Sacrifice. (5) In the place whither they entred. (6) *Aaron* was a Priest onely, Christ is both King and Priest. (7) *Aaron* was a Minister, but Christ is the Author.

Q. How do they differ in person?

1 Persons A. *Aaron* was (1) of the tribe of *Levi*, Heb. 7. 4. (2) his stock and lineage was known, Exod. 6. 16, 18, 20. (3) he was compassed with infirmities, (4) he was mortall, (5) a sinner, and had need to offer for himself, and for his own sins, Heb. 7. 28. & 5. 2, 3. 4. and 9. 7. But (1) Christ was of the tribe of *Judab*, Heb. 7. 14. (2) without Father touching his humanity, without Mother touching his Deity, Heb. 7. 3. (3) immortall and continuing for ever, (4) holy, harmlesse, undefiled, (5) he had no need to offer for himself, but offered himself for the people onely, Heb. 7. 25, 26, 27.

Q. How do they differ in consecration?

2 Consecration.

A. (1) Material oyle was powred upon *Aaron* at his consecration, Levit. 8. 12. but Christ was anointed with the holy Ghost, Acts 10. 38. (2) *Aaron* was

was instituted without an oath, but Christ with an oath, Heb. 7. 20, 21, 28. Psal. 110. 4.

Q. How do they differ in the Priesthood?

A. The Priesthood of Aaron was (1) typicall, Heb. 10. 2, 3. (2) not available to take away sin, Heb. 9. 14, 15. ^{3 Priest-} but the Priesthood of Christ is (1) true ^{hood.} and reall, containing the very Image and body of things themselves, (2) perfect to abolish sin, and to obtain eternal Redemption, Heb. 10. 1. 5. 11. Heb. 9. 12, 14. (3) The Leviticall Priesthood was to be abrogated, Heb. 8. 13. but Christs Priesthood is to continue for ever, Heb. 7. 24. (4) Aaron died and had successors, Heb. 7. 23. but Christ succeeded none; hath no successours, but is our onely and unchangable high Priest for ever, Heb. 7. 3.

Q. How do they differ in the Sacrifice?

A. Aaron and his successours (1) offered the bodies and blood of beasts, Heb. 9. 12, 14. but Christ himself is both the Priest and sacrifice, Eph. 5. ^{4 Sacrifice} 25. Heb. 9. 26. & 10, 10. (2) They offered oftentimes one manner of sacrifice; but Christ hath offered himself once for all, Heb. 7. 27. & 9. 25. 26. & 10 12. 14. 1 Pet. 3. 18. K 2 Q

Q. How do they differ in the place whither they entred?

56 In the place whither they entered.

A. Aaron and his successours entred into the Tabernacle made with hands, Heb. 8. 5. & 9. 6. but Christ is entred into the very heavens, Heb. 9. 11, 24. and 4. 14.

6 Aaron was a Priest onely, Christ is both King and Priest.

Moreover Aaron and his successors were Priests onely, but Christ is both King and Priest, Heb. 7. 1, 2. And 7. Aaron and his successours were but Ministers, but Christ is the Author of salvation, Heb. 5. 9.

7 Aaron was a Minister, Christ the Author.

Q. What doth all this shew?

A. All this doth shew (1) the ab-soluteness, (2) the perfection, and (3) the excellency of Christ his Priest-hood.

Q. What are the functions of his Priestly office?

A. Offering || up g himself a sacrifice once for all, and † making request for us, g Heb. 5. 1. & 9. 26. & 7. 25.

Expos. || *Q. Who offered up himself?*

A. Christ through the eternall Spirit, Heb. 9. 14.

Q. What was the Sacrifice that he offered?

A. He

A. He offered up his soul and body, as a sweet smelling sacrifice to the Father, Eph. 5. 2.

Q. *How often?*

A. Once for all, Heb. 10. 12. whereby he was consecrated, and did enter into heaven, presenting himself before the Father for us, Heb. 9. 24. and 10. 20.

Q. *What be the parts of this oblation?* 1 Expi-

A. Two: (1) Expiatory. (2) Pre-
sentatory. 2 Presentatory.

Q. *What is Christs intercession?*

† A. Christs intercession is his most gracious will, fervently and unmoveably desiring, that all his members for the perpetuall vertue of his sacrifice, may be accepted of the Father, Rom. 8. 34.

Q. *What are the properties of his intercession?*

A. It is, 1. Universall and particular, 2. Heavenly and glorious, 3. Ever effectually, 4. No way reciprocally, and 5. Tendered onely for the vertue of his sacrifice.

Q. *Why was Christ a King?*

A. To || b2idle h and subdue all his enemies, but i to † gather and k governe

*his elect and chosen in Psalm. 110. 1. Col. 2. 15. 1 Cor. 15. 28. 1 John 10. 16. Hag. 2. 7. & Ezek. 34. 23. 24.

Q. What is the Kingly office of Christ?

A. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luke 17. 20. John 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Rev. 3. 7. whereby being appointed by the Father, Psal. 2. 6, 7. and 45. 7. Psal. 110. 2. Mat. 11. 27. Acts 2. 33. Lord of all things in heaven and earth, Heb. 2. 7. 8. and peculiarly King and Head of his Church, Eph. 1. 21, 22. he doth confound and destroy all his enemies, but doth gather and governe his elect Hos. 1. 7. Esay 33. 22.

Q. What are the properties of Christs dominion?

A. It is, 1. Spirituall : 2. Eternall : 3. Absolute.

Q. Who appointed him to this office?

A. God the Father.

Q. What is the dominion whereunto he is appointed?

A. To be Lord of all things in heaven and earth, and peculiarly King, and Head of his Church,

Q. What are the functions of his Kingly office?

A. Two,

With an exposition upon the same. 135

A. Two, 1. In respect of his Enemies : 2. In respect of his Elect. 1 In re-
spect of his
Enemies

Q. *What in respect of his Enemies?*

A. He doth confound and destroy all his enemies.

Q. *What in respect of his Elect?*

A. He doth gather and govern his elect. 2 In re-
spect of his
Elect.

Q. *How doth he gather and governe his elect?*

A. By his word and spirit.

Q. *For what end?*

A. For their salvation and the glory of God, Esay 32. 15. and 59. 21. 1 Thes. 1. 5.

Q. *Who are the enemies of Christ?*

A. || The enemies of Christ, are 1. Satan and all his Angels. 2. And all their workes.

Q. *What are the workes of Satan?*

A. (1) Sin, and (2) death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15. so which we must add all wicked men, who be the instruments of Satan, John 8. 44. 1 John 3. 8.

Q. *Among wicked men, who is the chief enemy of Christ?*

A. The Antichrist of Rome is chief, 2 Thes. 2. 3.

Q. How doth Christ bridle and subdue these enemies?

A. These enemies Christ hath already overcome in his own person, Eph. 4. 8. Col. 2. 14. John 12. 31.

Q. How doth he bridle and repress them daily in respect of his members?

A. He doth daily bridle and repress them (1) by his wiidome, (2) power (3) word, and spirit, Luke 10. 18, 19. Luke 2. 34. Rev. 12. 5. & 2.27. 2 Cor. 10. 4, 5.

Q. When will he perfectly subdue them in respect of his members?

A. He will perfectly subdue them at the day of Judgement, 1 Cor. 15. 25.

Q. How will he subdue them?

1 Adjudging.
2 abolishing other.

A. He will subdue them, (1) By adjudging some: (2) By abolishing others.

Q. Whom will he adjudge?

A. The Devil and all his partakers to eternal condemnation, Mat. 25. 46.

Q. Whom will he utterly abolish?

A. He will abolish sin and death, 1 Cor. 15. 26.

Q. What is further to be noted in the Execution

execution of his Kingly office, in respect of his enemies?

A. Further it is to be noted, that Christ as a Mediatour in the execution of his Kingly office, doth (1) outwardly call some wicked and ungodly men, Mat. 22. 1. 14. & 20. 16. (2) prescribe a Law how they ought to walke, James 4. 12. (3) bestow many good things upon them both spirituall and temporall, though not such as accompany salvation, Heb. 6. 4, 5. Mat. 13. 19, 20, 21. Luke 8. 13, 14. Job 22. 18. and (4) inflict divers punishments upon them, in this life and the life to come, for their sin and disobedience, Mat. 13. 12. & 25. 28. Esay 6. 10. 2 Thes. 2. 10, 11. Luke 16. 23.

Q. What are the functions of his Kingly office in respect of his elect?

A. Two. (1) Vocation. (2) Government.

1 Vocation
2 Govern-
ment.

Q. What is vocation?

† A. Vocation is that whereby Christ doth not onely by his word call his elect to faith, repentance, and the participation of the Covenant of grace, Mar. 1. 14, 15. Mat. 11. 28. but he doth effectually move them by his Spirit

Spirit to repent and beleeve, Psal. 110.

3. 2 Thes. 2. 13, 14. Eph. 3. 16, 17.

Q. What be the parts of it?

1 Outward A. Two. (1) Outward. (2) In-
2 Inward ward.

Q. What is outward vocation?

A. It is Christs calling his elect by his word, to faith and repentance.

Q. What is the inward vocation?

A. It is Christs effectuall moving his elect by his Spirit, to repent and be-
lieve.

Q. What are the functions of Christs Kingly office appertaining to the government of his elect?

* A. The functions of Christs Kingly office appertaining to the government of his elect are, (1) The prescription of lawes, according to which his subjects ought to believe and live.

(2) The communication and bestowing of all good things upon them appertaining to this or a better life, so far as he knowes it needfull or profitable,

(3) The receiving of his elect unto himself, and the giving of eternall life unto them, having pronounced sentence on their side, Mat 25. 46.

Q. Where-

Q. Wherein stands this prescription of lawes?

A. It stands not onely in (1) appointing the faithfull by the Ministry of his word to live godly, justly, and soberly; but also (2) in writing his Law in their hearts by his holy Spirit and enabling them by the same Spirit to do in some measure what he requireth, Tit. 2. 11, 12. Jer. 31. 33. Ezech. 36. 27. John 1. 16.

Q. What comprehend you under the communication of all good?

A. Under that we are to comprehend the removing of things hurtfull, and the defending of his subjects against them, Psal. 68. 18. Jam. 1. 16, 17. Psal. 23. 1, 2, 3. 1 Cor. 12. 8, 9, 10, 11. Eph. 1. 7. Acts 26. 18. Mat. 9. 6. Gal. 4. 4, 5. Rom. 8. 15, 16. 2 Cor. 12. 9. Phil. 4. 13. Luke 22. 32. John 17. 11, 12. 22. 23. 1 John 4. 4. Gen. 9. 26, 27. Psal. 81. 13, 14. Acts 4. 16. and 5. 13. Psal. 34. 9, 10. Tit. 1. 15. Rom. 14. 14, 15. Esay 27. 7. Jer. 46. 28.

Q. What benefits doe we receive by the death and resurrection of Christ.

A. We are redeemed from the || guilt,
I punishment, † and power m of sin, and
shall

shall be raised up at the last day, 1 Col. 1. 14. *m* Luke 1. 74. Tit. 2. 14. 1 Cor. 15. 13.

Expos. || Q. How are we redeemed from the guilt of sin by the death of Christ?

A. 1. Christ hath paid our debts, and answered whatsoever the Law did require at our hands, 1 Pet. 2. 21, 24. and 2. Laid downe his life according to the will of his Father, John 10. 15. so that 1. The Law hath nothing against us, Col. 2. 14. (2) Christs death must needs be acceptable, Ephe. 5. 2. and consequently we are not bound over to punishment.

Q. How may it be proved that we are delivered from the whole punishment of sin temporall, and eternall by the death of Christ?

† A. Punishment is inflicted because of sinne, Job 4. 8. Proverbs 22. 8. and 28. 18. Hos. 10. 13. and 14. 1. being freed from sinne, we are not lyable to judgement, 2 Sam. 12. 13. Ier. 4. 14. Ezech. 18. 32. (2) It stands not with the justice of God, being once fully satisfied, to require a second payment at our hand, Gen. 18. 25. Matt. 3. 17. (3) Neither will it stand with his glorious

rious mercy, 4. Nor with the honour of Christ who is a perfect Redeemer, Tit. 2. 14. (5) Nor with the price of his blood, 1 Cor. 6. 20. (6) Nor with our faith in praying for full pardon of all our debts, Matth. 6. 12. or (7) Nor with our peace with God, Rom. 5. 1, (8) Nor yet with right reason, that the guilt of sinne should be removed, and yet punishment for sinne inflicted.

A. How are we redeemed from the guilt and punishment of sinne ?

An. God the Father accepting the death of Christ, as a full n ranfome and satisfaction to his justice, doth freely discharge and acquite us from all our sins, n Rom. 3. 24, 25. Col, 1. 14. Ephesi. 1. 7.

Q. How are we redeemed from the power and tyranny of sinne ?

A. Christ by || his o death killeth stone in us, and by his † resurrection doth quicken us to newnesse of life, o Rom. 6. 3. 4.

Expos. || Q. How doth the death of Christ kill sin in us ?

A. Christ by his death did conquer sinne,

sinne, and the old man in us, is truly said to be crucified, dead, and buried in and with the body of Christ, wee being ingrafted into the similitude of his death, Col. 2. 12, 20.

Q. How doth Christs resurrection quicken us to newnesse of life?

† A. Having communion with Christ in his life, we are raised up to a spirituall life, Rom. 8. 11. and have our conversation in heaven, Phil. 3. 20.

Q. Is the life of grace perfect in us in this life?

A. No, the life of grace is onely begun here, and groweth by degrees, being perfected in heaven.

Q. What are the benefits of Christs ascension?

A. The leading p of captivity captiue, the giuing of gifts unto men, the pouering q his spirit upon his people, and preparing r a place for them p Eph. 4. 8, 11. q Acts 2. 16; 17. r John 14. 3.

Q. What are the benefits of his intercession?

A. The persons of the faithfull do alwaies remaine iust, and their woorkes f acceptable in the sight of God; hereby also they are defended against the accusation
of

of all their enemies, f 1 Pet, 2. 5. Gen.
4. 4. Exod. 28. 38.

Q. How will the knowledge of these things worke in the heart of him whom God saves?

A. 1. It brings him to a serious & consideration of his owne estate: 2. To griebe for sinne, and the feare of Gods displeasure, whereby w 3. the heart is broken and humbled, & Jer. 8. 6, 7. Luke 15. 17. & Acts 2. 37. & Acts 9. 6.

Expos. † *Q.* When is the heart broken?

A. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psalm. 51. 17. bruised with the weight of Gods wrath, and melted away for feare, Psalme 119. 120. 2 King. 22. 19. knowing that God hath advantage against him, and that he is worthy to be condemned,

Q. What else will this knowledge worke?

A. It 4 will bring x a man || to confesse his sinne, 5 highly to y prize Christ, and to 6 hunger † after z him, untill hee obtaine his desire, x Luke 15. 18. y Mat. 13. 44. & Esay 55. 1. John 7. 37.

Expos. || *Q.* In what manner will this

this humbled soule confesse his sinne?

A. He will acknowledge his finnes to God, 1. As particularly as he can, 1 Tim. 1. 13. and 2. with sighes and groanes for pardon and forgivenesse, Rom. 8. 26.

Q. *What are the properties of this hungering after Christ?*

†A. Hunger after Christ, 1. Must be fervent, as a thirsty man longeth for drinke: and 2. Continuall, never giving over till the desire be obtained.

Q. *What doth accompany this hungering after Christ?*

A. With this desire there is alwaies joyned, 1. An high prizing of Christ; and 2. An advised willingnesse to forgoe all things for Christs sake, Phil. 1. 22. 23. with 3. 7, 8.

Q. *How are we made partakers of Christ with all his benefits?*

A. By † faith alone, a John 3. 16. and 1. 12. Acts 13. 39.

Expos. † Q. *How may it be proved that we are made partakers of Christ by faith alone?*

A. 1. By faith alone we are ingrafted into Christ, Rom. 11. 20. (2) By faith

faith alone we receive him. John 6. 56.

(3) By faith alone we have communion with him, Rev. 3. 20. and so are made partakers of all his benefits, Joh.

3. 36. (4) also faith is the condition

of the covenant of grace, Acts 16. 31.

John 3. 18. Mar. 16. 16. John 20. 31.

Rom. 4. 3, 5.

Q. What is faith?

A. A || resting b upon Christ alone for
salvation, b Psal. 2. 12. Acts 16. 31.

*Expos. || Q. Why do you not desire
faith by an assent?*

A. Because bare assenting to the
truth of Gods promises, upon the cre-
dit of the revealer, is not true and ju-
stifying faith, Mat. 21. 32. John 2. 23.
Luke 24. 25. Luke 8. 13.

*Q. When doth the poor soul believe un-
to justification?*

A. When the poor soul doth cast it
self upon the free promise of God
made in Jesus Christ, for pardon of
sin, it doth truly believe, Acts 9. 42.
John 14. 1. John 5. 24. with Rom. 4.
5. Esay 28. 16. with Rom. 9. 33. Acts
18. 8. with Rom. 10. 10, 11.

*Q. What are the properties of this
faith?*

L

A. This

A. This faith is (1) certaine, Mat. 16. 18. though mixed with many doubtings, Luke 1. 18. and 17. 5. Mar. 9. 24. and (2) continuall, Luke 22. 31, 32. though often shaken, Luke 24. 21.

Q. Why do you not define faith to be a full perswasion?

A. Because a full perswasion seemes rather an effect of a strong faith, Rom. 4. 21. then the nature of true faith.

Q. Is not joy an individuall companion of faith?

A. Joy is a fruit of faith, 1 Pet. 1. 8. Acts 8. 6, 7, 8. Rom. 5. 3. but not an inseparable companion thereof; a man may have true faith, and feeble little or no comfort, Psal. 22. 1. & 31. 10. and 77. 2.

Q. What is the ground of faith?

A. The free & promises of c G O D made in Christ, concerning the forgiveness of sins, and eternall righteousness, c Rom. 4. 18. Heb. 11. 1, &c.

Expos. † *Q.* Are not temporall blessings, &c. the grounds of faith, together with the promises of God?

A. Temporall blessings, Eccles. 9. 1, 1. civill vertues, Luke 18. 12, 13, 14. a generall notice that Christ will save the
the

the elect, Mat. 13. 29, 31. sense, reason, experience, feeling, Psal. 10. 1. & 51. 12. are not the grounds of faith; but onely the promises.

Q. What is the cause of the promises?

A. GOD of his grace hath made them unto us in Christ, which ought to be received.

Q. Why ought they to be received?

A. Because God that cannot lie hath spoken them, Tit. 1. 2. 3 Tim. 2. 13.

Q. How is faith wrought in us?

A. Inwardly by d the || spirit as the Authour, outwardly by the e preaching of the Word, and † Catechising, as the instrument thereof, d Acts 16. 14. e Rom. 10. 14. Heb. 5. 11, 12. & 6. 1, 2.

Expos. || *Q. How may it be proved that faith is the worke of the Spirit?*

A. Because Faith is (1) the gift of God, Phil. 1. 29. and (2) a grace supernaturall: a man of himself can no more believe, then a corrupt fountain can send forth sweet waters, 1 Cor. 2. 14.

Q. What is Catechising?

A. Catechiling is an instruction of people in the chief grounds of Chri-

stian Religion, 1 Cor. 2. 4. 1 Cor. 3. 1. 1 Pet. 3. 15. Heb. 6. 1, 2. Rom. 6. 17.

Q. What are the properties of it?

A. It must be (1) Pure. (2) Plaine. (3) Brief. And (4) Orderly.

Q. What is the end of Catechising?

1. That the people may clearly and manifestly see the way unto salvation, and 2. may know how to make use both of the Law, and of the Gospel, for their humiliation and comfort, 3. understanding how one thing, dependeth upon another, goeth before, or followeth after.

Q. What are the speciall benefits of Catechising?

A. Hereby Christians are inabled (1) to refer that which they read to some head, (2) readily to apply what they hear to fit purpose, (3) to try it, and (4) to have it in readinesse, in the time of need. (5) to profit by the publique Ministry, Heb. 5. 11, 12. and (6) to know how to go forward in godlinesse, in an holy method, (7) it is profitable to inform the judgement, (8) to reform the affection, and (9) to quicken both, to the duties of a Godly life.

Q. How

Q. How doth the Word worke Faith in us?

A. By shewing us f our misery, and the true g meanes of our recovery, encouraging us h being || humbled, to receive the promises of the Gospel, f Rom. 7. 7. Gal. 3. 22. g Gal. 4. 4, 5. h Mat. 11. 28. Esay 61. 1, 2, 3. Rev. 22. 17.

Expos. || Q. How doth the word encourage the humbled to believe?

A. The word (1) commandeth the humbled to believe, (2) promiseth them comfort, Mat. 9. 13. Luke 15. 32. (3) setteth forth the necessity, and excellency of faith, John 3. 18. 36. (4) the danger of unbeliete, Mar. 16. 16, John 12. 48. Acts 13. 46. (5) the tender mercies and compassions of the Lord, Psal. 103. 8. 12. and (6) how he (1) inviteth, (2) perswadeth, and (3) intreateth him to believe, 2 Cor. 5. 20.

Q. How doth the Spirit worke by the word?

A. It doth teach us wisdome i to apply things generally spoken particularly to our selves, secretly upbeldeth k against despaire, stirreth up l in us good desires, doth m soften the heart, and ozat n us to call upon Christ for salbation, before we

o have the feeling of comfort, i Ezech. 36. 27. 31. k Psal. 51. 12. l Phil. 2. 13. m Ezech. 11. 19. & 36. 26. n John 6. 44. o Mat. 11. 28, 29.

Q. By what means is faith increased?

*A. By + hearing q the same word preached or Catechised, and likewise by earnest * prayer. p i Pct. 2 2. q Luke 17. 5.*

Expos. + Q. What should move men to hear the word?

A. Because hearing the word preached is an ordinance of God.

Q. What are the speciall benefits of hearing?

A. It is ordained of God as a means, (1) To encrease knowledge, Mat. 15. 10. Prov. 1. 5. & 8. 33. Psal. 73. 16, 17. 1 Cor. 1. 21. & 14. 24, 25. (2) to rectifie the judgement, (3) to give counsell in doubtfull cases, Psal. 119. 24. Psal. 73. 16, 17. (4) to perfect the faith of the weake, Rom. 10. 8. 1 Thes. 3. 10. (5) to make stable the strong, Acts 20. 32. Rom. 1. 11, 12. (6) to comfort them that are in heaviness, 1 Thes. 2. 11. & 3. 2. & 5. 14. (7) to raise them that are fallen, 2 Sam. 12. 12, 13. Gal. 6. 1. (8) to call back them

them that wander, Esay 30. 21. (9) to stir up the graces of Gods spirit, Cant. 4. 16. 2 Pet. 1. 13. (10) to refresh the soules of the Saints with sweet and heavenly consolations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. and (11) to build both weak and strong unto perfect holinesse, Eph. 4. 11, 12. 1 Pet. 5. 2. 1 Tim. 4. 16. James 1. 21.

Q. In what respects is liberty to pray a sweet priviledge?

* *A.* Liberty to pray is a sweet priviledge, Eph. 2. 18. because (1) thereby we do, and (2) may continually commune with the Lord after a familiar manner, 2 Sam. 7. 18. Psal. 5. 1, 2, 3 and (3) lay open our griefs into his bosome, 1 Sam. 1. 15. Psal. 130. 1, 2. & 61. 1, 2. (4) we do testifie our dutifull affection to him, Luke 15. 18. (5) and become helpers to others, Rom. 15. 30 Phil. 1. 19. 2 Thes. 3. 1. Col. 4. 12.

Q. What are the speciall benefits of prayer?

A. It doth add strength to faith, Luke 17. 5. for 1. It gives life to the graces of God that are in us: 2. By it we obtain at the hand of God what

good we stand in need of, Matt. 7. 7. Esay 65, 24. (3) We grow better acquainted with God, Gen. 18. 23, 27. James 4. 8. (4) We fight manfully against corruption, Eph. 6. 18. and 5. Learne to direct our selves in a godly life: 6. By it crosses are prevented, removed, or sanctified, Psalme 3. 4. Esay 37. 1, 6. (7) All things are sanctified thereby, 1 Tim 4. 5. and 8. We kept that we fall not into temptation, Matt. 26. 41. yea often; 9. We obtain much more good then we desire or expect, 1 King 3. 13. Eph. 3. 20.

Q. How else may the benefits of prayer be conceived?

A. Prayer is, 1. A key to open the doore of Gods treasure-house, Matt. 7. 7. (2) A present remedy to an oppressed Spirit, Psalme 6. 1, 8, and 31. 21, 22. (3) A preserver of the godly minde; 2 Thes. 3. 5. (4) A giver of strength to the weake, Eph. 3. 14, 16. and 5. An especiall meanes to make a man fit to live in every estate, Col. 1. 9, 10.

Q. How must we beare that we may get profit?

A. With reberence, & meekenesse & say

joy, * a longing || desire v to learne, and
w gibling † credit to the truth † Esay. 66.

2. s Jam. 1. 21. † Matt. 13. 44. † 1

Pet. 2. 2. † Heb. 4. 1. 2.

Expos. || *What is reverence?*

A. Reverence is an affection of the heart, arising from an apprehension of Gods Majestie, and our owne vilenesse.

Q. *What are the effects of reverence?*

A. Thereby wee are prepared to heare the word, 1. With humility, 2. Feare; and 3. atttention, Acts 10. 33. 1 Thes. 2. 13. John 12. 48. and 11. 28, 29. Heb. 12. 28. Job 42. 5, 6. Psalme 62. 11. Acts 16. 14.

Q. *What is meeknesse?*

A. Meeknesse is an affection, whereby we are contented, 1. To beare the rebukes of the Law, and 2. To have the duties of the word to bee pressed upon us, 1 Sam. 3. 17. 2 King 20. 19. Psalme 25. 9, 12. Heb. 13. 22.

Q. *What is joy?*

* A. Joy is a delight of the soule for some good thing that is present, Acts 8. 8. Exod. 6. 9.

Q. || *What is a longing desire to learne?*

A. A longing desire to learne, is an
eager

eager appetite to be further acquainted with the knowledge of the truth, that we may reape fruit, and benefit by the same, Prov. 27. 7. Prov. 2. 3, 4, 9. Psalme 119. 34, 35, 40.

Q. † What is it to give credit to the truth?

A. To give credit to the truth, is to beleve the whole truth and every part of it, as true and certaine, both to others and to our selves, so as wee expect the benefit promised therein, and the effecting and making good of whatsoever is there spoken, 2 Chr. 20. 20. Esay 7. 9.

Q. How else?

A. we must x meditate || of that we heare † apply it to our selves, conferre of y it with * others, and with z diligence || set about the practise of what is required x Psalme 1. 2. and 119. 114, 15. y John 4. 53. z Esay 2. 3; Luke 2. 51.

Expos. || *Q. What is the profit of meditation?*

A. Meditation is the very life of reading and hearing, 1 Tim. 4. 15. and it is a separation of our selves purposely from other matters, that wee may seriously thinke of what hath beenc

beene taught, Gen. 24. 63.

Q. What is the end of meditation?

A. 1. That it may be settled in the minde; and 2. Worke upon the affections, Jer. 8. 6.

Q. What must accompany meditation?

A. We must joync, 1. Examination, and 2. Prayer, Luke 18. 1. therewith.

† *A. What is it to apply the word to our selves?*

A. To apply the word to our selves, is to lay it to our heart as concerning us, 1 Cor. 11. 28. 2 Cor. 13. 5.

Q. What are the parts of the word?

A. 1. The Commandments: 2. The Threatnings; 3. The Exhortations; 4. The promises.

Q. How are the Commandements to be applied?

A. That they may guide us.

Q. How are the threatnings to be applied?

A. 1. That they may humble us for our sins past, 2 Sam. 12. 12, 13. and 24. 10. (2) That they may affright us from sin to come.

Q. How must we applie the exhortations?

A. That

A. That they may incite us to our duty with chearefulnesse, Eccle. 12. 11.

Q. *What use is to be made of the promise?*

A. The promises may be, 1. For our support; 2. For our comfort, whether they be in plaine speeches, or mysticall prophesies, Psal. 119. 71. 72. 52. ver.

Q. *How must we conferre with others?*

A. 1. For instruction; 2. For edification in holinesse, and comfort.

Q. *How for instruction?*

* *A.* 1. We must communicate to others what we have learned; and 2. Learne of others what we are ignorant of, doe not well understand, or have forgotten.

Q. *How for edification in holinesse and comfort?*

A. We must 1. By admonition, 2. Exhortation, and 3. Comfort helpe to strengthen and edifie one another, Heb. 3. 13. Job. 16. 4, 5. Rom. 1. 11, 12. Lev. 19. 17. Prov. 27. 5, 6. 1 Thes. 5. 11, 14. Jude v. 20.

Q. *How must we practise that which is taught?*

|| *A.* 1. Inwardly we must heartily desire and strive; and 2. Outwardly we

we must be carefull without delaies to take all opportunities of doing the good that God requireth, 2 Chro. 17. 6. and 19. 3. and 27. 6. Luke 8. 15.

Q. What must accompanie this practise?

A. We must be humble for negligence and sin past, watching and fighting against corruption for the time to come 1 Cor. 9. 26. 27 cherishing one another with besitting comforts, Esay 40. 1.

Q. What is prayer?

A. It is † a calling upon God in the name of Christ with the a heart, & sometime with the * voice, according to b his will for our selves and others a Exod. 14. 15. 1 Sam. 1. 13, 15, b 1 Iohn 5. 14.

Expos. † Q. What reasons or motives be there to induce vs to prayer?

A. 1. The Commandements, Psal. 105. 4. and 81. 10. Esay 55. 6. 1 Thes. 5. 17. Rom. 12. 12. (2) Promises. Matt. 7. 7. and 21. 22. Mark 11. 24. Psal. 91. 15. Esay 65. 24. Jeremy 29. 12. Esay 45. 19. Iohn 16. 23. (3) Threatnings of the Lord, Zeph. 3. 1, 2. and 1, 6. Ezech. 22. 30, 31. Dan. 9. 13, 14. Matt. 26. 41. (4) The examples of Christ himselfe, and all his Apostles,

postles, Luke 3. 21. & 9. 18. 29. Acts 1. 14. 24. & 2. 42. & 4. 24. & 9. 11, 14. 2 Tim. 2. 19. 22. (5) our own necessities, Judg. 3. 9, 15. & 4. 3. Esay 26. 16. Psal. 18. 6. Phil. 4. 6. and (6) the successe of prayer, Psal. 120. 1. Psal. 3. 4. Psal. 32. 5, 6. are sufficient motives and reasons to induce us to the practise of this duty.

Q. For what ends is it lawfull to use the voice in prayer?

* *A.* It is lawfull to use the voice in prayer, 1. to quicken our dulnesse, 2. to inflame our devotion, 3. to prevent roivings, and 4. to edifie our brethren, Zeph. 3. 9. Psal. 88. 1.

Q. To whom must we pray?

A. **To** || God c alone in the name † of Christ, c John 6. 23. Col. 3. 17.

Expos. || *Q. Why must we pray to God alone?*

A. 1. God onely is every where present, Ier. 23. 23, 24. (2) he knoweth all hearts, 1 King 8. 39. Jer. 17. 9, 10. Psal. 94. 9, 10. (3) he heareth all prayers, Neh. 1. 6. Psal. 65. 2. Psal. 66. 19, 20. (4) he is most able to help, Psal. 57. 2. Eph. 3. 20. (5) prayer is a divine worship, Psal. 50. 15. & 44. 20,

21. (6) it is a spirituall sacrifice, Mal. 1. 11. Psal. 141. 2. Rev. 8. 4. & 5. 8. Exod. 22. 20 and (7) in God onely we ought to believe, John 14. 1. therefore he only is to be called upon, Rom. 10. 13, 14, as the very Heathen saw by the light of nature, Jonah 1. 5.

Q. What is it to pray in the name of Christ?

† *A.* To pray in the name of Christ, is not rudely and customarily to say these words, Through Jesus Christ our Lord, &c. but in the confidence of the merit and intercession of Christ, to call on our heavenly Father, Dan. 9. 17.

Q. Why must we pray in the name of Christ?

A. Because since the fall of man, 1. none are called to come to God, or 2. have promise to speed but in the name of a Mediator, John 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 John 2. 1. Rom. 8. 32. Heb. 7. 25. (3) in Christ alone we have access to the throne of grace, Eph. 2. 18. & 3. 12.

Q. Do not Angels or Saints departed present our prayers unto God?

A. Angels or Saints departed do not present our prayers before God:
for

for 1. Christ onely is our Mediator and high Priest, 2. he only getteth our prayers acceptance before God, Heb. 1. 3. & 4. 14. Rev. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 12. Acts 10. 4. 31.

Q. Ought we not in prayer to make particular confession of our sins?

*A. Yea, so far as we d can come to the knowledge of them, and this we must doe with † grief, || hatred, and * shame, freely f accusing and condemning our selves before God, with g broken and contrite hearts, d 1 Sam. 12. 19. Psal. 19. 13. e Neh. 8. 9. f Neh. 9. 33. g Zach. 12. 10.*

Expos. † Q. What sorrow for sin is required?

A. Sorrow for sin must be 1. hearty, 2. continuall, and 3. as much as may be particular, Psal. 102. 4. especially for the sins which have made great breaches in the soule, Psal. 51. 1, 2, 4. yea, sin should be 4. our chief sorrow.

Q. Why should the soule abhor sin?

|| A. The soule should abhor sin, espe-

especially for the loathsomnesse of it,
Psal. 97. 10. Psal. 119. 163. Job. 42. 6.
Amos 5. 15.

Q. How doth the loathsomnesse of sin appear?

A. 1. It darkeneth Gods glory
Gen. 39. 9. (2) It breaketh his Law,
3. It soileth all it toucheth, 2 Cor. 7.
1. James 1. 21. Hag. 2. 12, 13.

Q. Why should we confesse our sins with shame?

* *A.* Because God is infinite in Majesty, Psal. 86. 10. and of pure eyes, Hab. 1. 13. a man therefore should blush at the remembrance and confession of sins before God, Esay. 9. 6. and Dan. 9. 7. seeing his face would be covered with shame, if a man should know them.

Q. What are the parts of prayer?

A. Petition and thanksgiving.

Q. What is Petition?

A. It is a Prayer, wherein we desire the preventing h or i removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, h Esay 37. 20. Mat. 6. 13. i Psal. 6. 1, 2, 3, 4.

M

Q. How

Q. How may we make our requests that we may be heard?

*A. With k understanding, || l feeling
† of our wants m * ferbence, n || rebe-
rence, o hope to † spæd, and p lobe *
k 1 Cor. 14. 15. l Mat. 11. 28. m Jam.
5. 17. n Ecclef. 5. 2. o 1 Tim. 2. 8.
p Mat. 6. 14. Mar. 11. 25.*

Expos. || Q. Why should we pray with understanding?

A. Because blind devotion is not pleasing unto God, Prov. 19. 2. Acts 17. 22, 23, 24. John 3. 22. who requir-eth to be served with the mind, Mat. 22. 37. Luke 10. 27. We must therefore know the will of God.

Q. How is the will of God known?

A. The will of God appears, 1. by his commandments, 2. by promises, 3. by threatnings, and 4. by the approved practises of the Saints.

Q. Must we pray for nothing but onely according to the will of God?

A. We must desire and pray onely for that which we know Gods word doth warrant us, 1 John 5. 14.

Q. What is meet to be understood in prayer?

A. Our words, matter, and meaning

ning in prayer, are meet to be understood.

Q. With what feeling should we pray?

A. In prayer we should feele sin as a burthen, Jer. 31. 18. Esay 63. 17. and be pinched with our want of grace, Psal. 51. 10, 11, 12. James 1. 5.

Q. Whence ariseth this sense and feeling?

A. It ariseth from 1. a consideration of Gods judgements due to sin, Ezra 9. 6, 7. and . of the necessity of saving grace, Luke 17. 5. 2 Cor. 12. 9.

Q. What fervency is required?

* A. As the things we begge are more or lesse excellent, and of fit use for us, so we must be more or lesse eager to obtaine them, Psal. 51. 1, 2, 3; 9. & 80. 1, 2, 3, 4.

Q. Whence ariseth this fervency?

A. It ariseth from a consideration of the 1. necessity, and 2. excellency of what we desire, Psal. 79. 8, 9. and 86. 1. Psal. 102. 13, 14. (3) as also from a burning zeal of Gods glory, and 4. hearty love of our brethren, Esay 62. 1. Psal. 122. 6, 7, 8.

Q. What is opposite hereunto?

A. Opposite hereunto is hypocrisie and vaine babling, Mat. 6. 5, 6, 7.

Q. Why must we pray with reverence?

|| A. Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with reverence, Gen. 18. 27. 30. 32.

Q. What is this reverence?

A. It is an unfained abasement of the mind.

Q. Whence proceedeth it?

A. It proceeds from 1. a consideration of Gods divine Majestie, and 2. our own indignity, Luke 15. 21. Gen. 32. 10. Ezra 9. 6. Heb. 12. 28.

Q. Why must we pray with hope to speed?

† A. Having 1. a promise from God that he will grant our requests, Psal. 34. 19. Esay 30. 19. & 58. 9. we must believe his word, for he is true and faithfull, Heb. 11. 11. 2 Tim. 2. 23. (2) If hope to speed accompany not our prayers, they are vaine, James 1. 6.

Q. Is not this hope many times weake?

A. This hope is weake, feeble, and many

many times seemes to be overwhelmed
in the godly, Psal. 13. 1, 2. & 31. 22.
and 77. 7, 8, 9.

Q. What is meant by love?

* A. By love is meant, 1. that we
must forgive our enemies, and 2. car-
ry an hearty affection to the children
of God, Eph. 4. 32. Col. 3. 12, 13.

Q. What is thanksgiving?

A. It is || a prayer wherein we ren-
der thanks to God for his generall good-
nesse, and also particular favours, q
1 Sam. 2. 1. r Psal. 136. 1. and f Psal.
103. 1, 2, 3, 4, 5.

Expos. || *Q. What motives be there
to this duty?*

A. Motives to this duty there be ma-
ny. 1. It is an excellent, Psal. 92. 1.
2. an ancient, Job 38. 7. (3) spiri-
tuall duty, Heb. 13. 15. Col. 3. 16.
1 Pet. 2. 5. (4) it is to be continued
in heaven when other duties cease,
Rev. 19. 3, 4, 5. (5) it is acceptable
to God, 1 Thel. 5. 18. Psal. 147. 1.
(6) it is comely for the Saints, Psal.
33. 1. & 147. 1. (7) it is practised by
the Angels, Luke 2. 13. (8) it sets on
work all the graces of God in us, Psal.

103. 1, 2, 3. (9) it is the end of Gods benefits, Psal. 13. 6. & 118. 29. (10) of our life, and (11) of all our services, Esay 8. 19. and (12) it is the ready way to obtaine what we stand in need of, Psal. 50. 23.

Q. What be the means of true thankfulnesse?

A. The means of true thankfulness, are (1) a due consideration of our own vilenesse, and (2) a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chron. 16. 16, 17. Psal. 103. 1, 2, 3, &c. 1 Sam. 25. 32. Gen. 24. 27. Luke 7. 15. Rom. 7. 25. (3) a perswasion that God hath in love bestowed them upon us, 1 Cor. 11. 12, 14.

Q. What things are required in Thanksgiving?

A. 1. Love to God and 2. joy, in his mercy, 3. a desire to draw others to obey and glorifie God, and 4. an y endeavour to proceed in godlinesse our selves, 1 Cor. 10. 1, 2. u Psal. 126. 1, 2. & 104. 34. x Psal. 34. 11. & 66. 16. y Deut. 6. 10, 11. 1. 2. 1. 3. 1 Sam. 12. 14.

Q. What rule of direction is there, according to which we ought to frame our prayer?

A. The

A. The generall Direction is the word of God, the more especiall is the Lords prayer.

Expos. Q. *May not the Lords prayer be used as a prayer?*

A. The Lords prayer is so a direction, that it may be lawfully, and laudably, used as a prayer, Mat. 6. 9, &c. Luke 11. 2., &c. Num. 6. 23, 24. Psal. 22. 1, & 92. 1.

Q. *Why is it called the Lords prayer?*

A. It is called the Lords prayer, because the Lord Jesus taught it to his Disciples, Luke 11. 12.

Q. *How many things are to be considered in the Lords prayer?*

A. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. *Which is the Preface?*

A. Our Father which art in heaben.

Q. *What learn you out of this Preface?*

A. That God is our a || Father by grace b and adoption, through Jesus Christ, c glorious in Majesty, and d infinite in power, that both e can and f hath promised to help us, a Esay 63. 16. b Rom. 8. 15, 16. Gal. 4. 4, 5. c Psal. 47. 2. d Psal. 115. 3. e Eph. 3. 20. f Psal. 50. 15.

Expos. || Q. *Who are allowed to call God Father?*

A. There is no Christian so poor weake, or unworthy in his own eyes, but he is allowed to call God Father, Jer. 3. 19.

Q. *What are you to consider in the Lords Prayer it self?*

A. *Six Petitions, and a thanksgiving,*

Q. *Which is the first Petition?*

A. *Hallowed be thy * Name.*

Expos. † Q. *What doth the word Hal-
low signifie?*

A. To hallow, is not here 1. of un-
holy or prophane to make holy, 1 Cor.
6. 10, 11. But 2. to set a part to an
holy use, Exod. 20. 8.

Q. *What doth it signifie in this Peti-
tion?*

A. To acknowledge, confesse, and
prosseesse holily the Name of God, Mat.
11. 19. Lev. 10. 3. 1 Pet. 3. 15.

Q. *What is meant by the Name of
God?*

* A. By Name, is meant (1) God
himself, Psal. 2. 7. & 115. 1. (2) his
titles, Exod. 3. 14, 15. Psal. 83. 18.
(3) his properties, Exod. 34. 5, 6, 7.
(4) his ordinances, Psal. 138. 2. and
1 Tim.

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1 Tim. 6. 1. (5) his workes, Psal. 19.
1. (6) his judgements, Psal. 9. 16. Esay
30. 27. (7) his mercies, Esay 48. 9,
10, 11. Ezek. 28. 26. or (8) any thing
whereby he makes himself knowne,
Exod. 20. 7.

Q. What desire you of God in this Petition?

*A. That Gods infinite excellency
may be magnified g by us on earth, || in
heart, † in word, and in * deed, g Psal.
40. 16. & 115. 1.*

*Expos. || Q. How is the Name of God
magnified in heart?*

*A. By an inward and faithfull ac-
knowledgement, with 1. confidence,
2. fear, 3. love, 4. hope, 5. humility,
6. patience, 7. joy, and 8. desire of his
presence in heaven, Esay 8. 13. 1 Pet.
3. 15. Rom. 4. 20. Phil. 1. 20, 21, 22,
23.*

Q. How in word?

*A. By speaking Good of Gods
name to others, Psal. 34. 3. Deut. 32. 3.
Psal. 105. 1, 3. & 145. 21.*

Q. How in deed?

** A. 1. By walking in holiness and
righteousness before God, Mat. 5. 16.
John 15. 8. 1 Pet. 2. 32. (2) patiently
sub-*

submitting our selves unto his will, Josh. 7. 19: (3) constantly and undantedly professing his truth, Psa. 119. 46. John 21. 19. and (4) reforming our lives, if we have gone a stray, Jer. 13. 16. Mal. 2. 2.

Q. Which is the second Petition?

A. Thy || Kingdome † come

Expof. || Q. Why must we pray that Christs Kingdome may come?

A. Because Satan hath his Kingdome on earth, 2 Cor. 4. 4. Luke 11. 18.

Q. Who be the bondslaves of Satan?

A. All men by nature are his bondslaves, Eph. 2. 2. 2 Tim. 2. 26.

Q. By what lawes is his Kingdome governed?

A. 1. By ignorance, 2. Errour, 3. Impiety, and 4. Disobedience, Ephe. 4. 18.

Q. What is the Kingdome of Christ?

A. Christ hath his Kingdome, Col. 1. 13. to wit his Church, which is the company of mankinde, 1 Pet. 2. 9. Eph. 5. 23. in heaven and earth, Eph. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. unto salvation through him, Acts 4. 12.

Q. What

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Q. What be the degrees of this Kingdome?

A. 1. Militant, 2 Triumphant. 1. Militant.

Q. What bee the prerogatives of the Church militant? 2. Triumphant.

Q. In this world it is, 1. Redeemed, 2. Called, 3. sanctified, 1 Cor. 1. 30. after this life it is glorified, Mat. 25. 34. 2 Thes. 1. 10.

Q. What doth the word Kingdome signifie in Scripture?

A. The government which Christ exerciseth over all men, and all other creatures, Ephesi. 1. 21, 22. Heb. 1. 6, 7.

Q. What doth it signifie in this Petition?

A. The speciall Government which he exerciseth over his Church, Eph. 5. 23. in this life, and the life to come.

Q. What doe you desire of God in this Petition?

A. That * Christ would h convert
rich as he under the power of Satan, i
rule in the hearts of his chosen by his spi-
rit here & k perfect their salbation in hea-
ven hereafter, h Cant. 8. 8. Acts 7. 60.
i Ephesi. 3. 16. 17. k Phil. 1. 8, 9, 10,
11. 12.

Expos.

Expof.* Q. What desire you of God particularly, in respect of them that be under the power Satan?

A. Particularly wee desire that 1. God would send forth his word, Mat. 9. 38. (2) Give it free passage, Ephe. 6. 19. Rom. 15. 30, 31, 32. (3) Powerfully accompany it by his spirit, Deut. 33. 8, 10. 2 Cor. 10. 4, 5. (4) Bring his chosen from the power of Satan to God, Acts 26. 18.

Q. What in respect of them that bee converted?

A. 1. That God would uphold such as be converted, Psalme 51. 12. John 17. 15. (2) Strengthen the weake, Cant. 1. 4. Luke 22. 31, 32. 2 Cor. 12. 8, 9. (3) Comfort the afflicted, Psal. 51. 12. Cant. 1. 1. (4) Recall the wandring, Psal. 119. 27. Luke 19. 10. and (5) Make all grow in grace and knowledge, 2 Pet. 3. 18. Luke 17. 5.

Q. What desire you in respect of the meanes whereby the faithfull are built forward in grace?

A. 1. That the same word may be continued, Gal. 2. 5. (2) The Sacraments and discipline purely administered,

stred, 1 Cor. 11. 23, 24. &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5.

(3) That good ministers and magistrates may be preserved, Deut. 33. 11. 2 Thes. 3. 1, 2. Psalme 20. 1. prospered, Psal. 122. 6, 7, 8. 1 Tim. 2. 2. and increased, Luke 10. 2. Esay 49. 23.

(4) That Catechizing may be more used, 1 Cor. 3. 2. (5) And that schooles for piety may be erected and maintained, 2 King 6. 1, 2. &c. Esay 62. 7.

Q. What desire you in respect of the perfect salvation of the elect?

A. That Christ would come to judgement, Rev. 22. 20.

Q. Which is the third Petition?

A. Thy || will † be * done in earth as it is in || heaven,

Expos. || Q. Why must we pray that Gods will may be done?

A. Because man by nature doth the will of the flesh, and of Satan, Eph. 2. 3. John 8. 44.

Q. Whose will ought he to doe?

A. He ought to desire and doe, not his owne will, Rom. 8. 6. Mat. 26. 39. but the will of God, Esay 26. 8. Psal. 119. 5, 106.

† *Q. What*

† Q. *What is the will of God?*

A. The word of God revealed in the old and new Testament, is the will of God.

* Q. *What is it to do the will of God?*

A. To doe Gods will, is to obey it, Exod. 24. 7.

|| Q. *Who obey the will of God in heaven?*

A. In Heaven the Saints departed, and the Angels obey the Lord, Heb. 12. 23. Psalme 103. 20.

Q. *Who ought to obey the will of God on earth?*

A. On earth men living are to bee obedient, Exod. 24. 3. 1 Sam. 15. 22.

Q. *What desire you of God in this Petition?*

A. That I whatsoever God willeth in his word, might be obeyed m cheerefully, n speedily, o faithfully, and constantly, by men on earth, as p Angels † doe in heaben, l Exod. 19. 8. Rom. 12. 2. m Psalme 27. 8. and 4. 8. n Psalme 119. 32, 60. o Rev. 2. 10. p Esay 6. 2.

Expos. † Q. *What doe you particularly desire of God in this Petition?*

A. We particularly crave of God,
1. The

1. The knowledge of his will, Psalme 119. 18, 33, 34. Col. 1. 9, 10. (2.) The suppression of our owne vile wils, Ro. 7. 24. (3.) Faith in Gods promises, Rom. 1. 9, 12. (4.) Constancy and chearefulnesse in our sufferings, Col. 1. 9, 11.

Q. What inward disposition to obedience doe you desire?

A. 1. An inward desire, 2. Care, and 3. Delight, Psalme 119. 36, 143, 145. and 4. Endeavour, and 5. Ability to walke in holinesse, Psalme 119. 112, 167, 168. Phil. 4. 13.

Q. Are we able in this life perfectly to obey the Lord as the Angels doe?

A. In this life perfectly we cannot doe the will of God, 2 Sam. 12. 9. and 13. 39. and 24. 10. 2 Chron 35. 22. Luke 1. 6, 20. as the Angels doe: But we must 1. Desire, 2. Strive after, and 3. Hope for perfection, Luke 13. 24. Phil. 1. 6.

Q. How then doe we obey as the Angels doe?

A. When we obey with sincerity, Gen. 5. 24. and 17. 1. Mich. 6. 8. as the Angels do, though not in the same degree, 1 Cor. 1. 13. 9. 10.

Q. Which

Q. Which is the fourth Petition?

*A. || Give us this † day * our || dayle
† bread.*

Expos. || Q. Who must pray give us?

A. All both poore and rich must pray, Give us.

Q. Why so?

A. 1. Because we have nothing but Gods free gifts, 1 Cor. 4. 7. James 1. 17. (2) We have title to nothing, but in Christ Iesus, Heb. 1. 2. with Rom. 8. 32. (3) We can keepe nothing but by the Lords licence, Job 1. 12. (4) Neither can any thing prosper with us, but by his blessing, Deut. 8. 16. Prov. 10. 22. Psalme 127. 112. Hag. 1. 6. Esay 3.

† Q. Seeing we pray but for a day, may we not provide for the time to come?

A. We may provide for the time to come, 1. In a lawfull manner, 2. when God gives opportunity, Eph. 4. 28. Gen. 41. 34, 35. &c. and 50. 20. 2 Cor. 13. 14. Acts 11. 28.

Q. What then is required of us in this particular?

*A. We must ever waite upon Gods providence, 1 Pet. 5. 7. Psal. 55. 22. both 1. when we have the meanes,
Prov.*

Prov. 3. 5. 6. and 2. when we want them, Esay 28. 16.

Q. What cares for the things of this life is to be abandoned?

A. VVe must cast off, 1. Distrust, 2. Excessive, 3. Distracting, 4. Unprofitable, and 5. Needleſſe cares, Mat. 6. 25. &c. to the end.

** Q. When is bread ſaid to be ours?*

A. Bread is ſaid to be Ours, when it is 1. Gotten by juſt and lawfull meanes, Eph. 4. 28. (2) In a good and honeſt calling, Gen. 3. 19. (3) Our perſons being accepted of God in Jeſus Chriſt, 1 Cor. 3. 22, 23.

Q. Why is this bread ours?

A. Becauſe that which we ſo poſſeſſe is given us of God in love and mercy.

Q. What is meant by daily bread?

A. By daily bread, is meant bread 1. For the ſupply of our preſent neceſſity, or 2. Rather that which is fit for us, or agreeable to our preſent condition, Prov. 30. 8. 9.

Q. What doth the word bread ſignifie in Scripture?

A. The bread of life which is Chriſt John 6. 48.

Q. What doth it ſignifie in this Petition?

N

A. All

All outward things, Prov. 27. 27. Jer. 11. 19. Prov. 39. 14. for our necessity, and Christian delight, Psal. 104. 15. John 12. 3.

Q. What desire you of God in this Petition?

A. That || God would bestow on us all things necessary for this life, as food, maintenance, &c.

Expos. || Q. What doe you pray for under the name of bread?

A. We pray for, 1. Food, and 2. Rayment, Gen. 28. 20. (3) Sleep, Psal. 3. 5. and 4. 8. (4) Fitting delights, Psalme 23. 5. Prov. 5. 18, 19. Gen. 21. 8. and 29. 22.

Q. What desire you under the name of our bread?

A. 1. Contentation with our estates Heb. 13. 5. 1 Tim. 6. 6. though they be meane, Phil. 4. 12. 1 Tim. 6. 8. (2) Resting on Gods providence, Prov. 16. 3. (3) Love of justice, Job 29. 24. (4) Faithfulnesse, (5) Painfulness in our callings, 2 Thes. 3. 12. (6) Joy, (7) Thankfulness, Deut. 28. 47. and 8. 10, 11. (8) Gods blessing upon them, Gen. 24. 12. Psalme 67. 1, 6, 7. (9) The sanctification, of whatsoever

we

we enjoy, 1 Tim. 4. 4. (10) As also for peace, Psalme 122. 7, 8.

Q. What desire you as meanes hereof?

A. 1. protection by the Magistrate, 1 Tim. 2. 1, 2. (2) Seasonable weather, &c. 1 King 8. 35, 36. Josh. 2. 21. Dent. 28. 12. (3) Valiant soldiers, 2 Sam. 13. 8, 2, 10, 1. to 39. (4) Learned and good physicians, Col. 4. 14.

Q. What doe we pray against?

A. We pray against, 1. Covetousnesse, Psal. 119. 36. (2) Distracting cares, Mat. 6. 34. (3) Distrust, Psal. 78. 22. (4) Discontent with our estate, 1 Tim. 6. 10. (5) Idlenesse, Mat. 20. 3. 6. (6) Oppression, 7. Injustice, 8. Carelesnesse, 9. Unjust warre, or 10. whatsoever doth unlawfully hurt and impeach our outward prosperity.

Q. Which is the fift Petition?

A. And † 2 forgive us our * trespasses as we || forgive them † that trespass against us.

Expos. † *Q. What is it to forgive sinne?*

A. To forgive sin is, 1. To cover it, 2. To put it away out of sight, and 3. Not to impute it, or 4. Not to call to

a reckoning for it, Psalme 32. 1, 2.

* *Q. Why are finnes called trespasses or debts?*

A. Sinnes are called trespasses or debts, Marke 18. 25. becaule we are bound to make satisfaction for them, by suffering the just judgement of God, Luke 11. 4. Gen. 2. 17. if the divine justice be not satisfied by another, Col. 1. 20.

|| *Q. Is our forgiving others a cause why God forgives us?*

A. Our forgiving others is not a cause why God forgives us, Matt. 18. 32. 33. Col. 3. 13. 1 John 4. 10. 11. but a signe whereby we are assured that God hath pardoned us, Matt. 6. 14, 15. and 5. 22, 24. Matt. 7. 11.

† *Q. Are we ever to forgive the trespassse that is done against us?*

A. The wrong that is done unto us (though not alwaies the damage, 2 Chron. 19. 6. 1 Tim. 5. 8. Eph. 29. Exod. 22. 1, 15. Acts 16. 37. comp.) we ought to forgive, Mark 11. 25.

Q. Every trespassse is a sin, how then can we forgive it?

A. The sinne being the breach of the divine law, God onely can pardon

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don, Psalm. 51. 1, 4.

Q. What desire you of God in this Petition?

A. That || God of his free & mercie in Jesus Christ, would fully b. pardon all our sins, as c. he do pardon the wrongs and injuries we receive from others, a. Esay 43. 25. b. Psalm. 51. 2. c. Luke 11. 4.

Expos. || Q. What do we acknowledge in this Petition?

A. In this Petition 1. we acknowledge our selves to be miserable sinners, Psalm. 40. 12. Psalm. 25. 11. Ezra 9. 6. and 2. that we have no power to satisfie for sin, Psalm. 49. 7, 8. Acts. 2. 37, 38. Ezech. 16. 4, 5. and 3. that God is patient, bearing with us so long, Lam. 3. 22. Psalm. 145. 8. Psalm. 86. 5, 15. & 103. 8. and 4. mercifull, not giving leave onely, Dan. 9. 18, 19. 2 Chron. 7. 14. but commanding us also to pray for pardon, Hosh. 14. 1, 2.

Q. What is the effect of the consideration of Gods mercy in this particular?

A. Hereby he gives us hope of forgiveness: and hence we are drawn to flee to the throne of grace, Psalm. 86. 15,

16. Joel 2. 12, 13.

Q. What do we pray for in this Petition?

A. For the full forgivenesse both of guilt and punishment, Psal. 51. 1, 2.

Q. Why must we beg the pardon of sin every day?

A. (1) Every day we sin, Eccles. 7. 21. Job 14. 4. and therefore every day we must pray for pardon, Psal. 55. 17. and (2) our faith is weake, Luke 24. 21, 22, 23. Rom 14. 1. we must therefore pray daily, that we may have greater assurance of our salvation, Luk. 17. 5. 2 Sam. 12. 13. with Psal. 51. 1, 2.

Q. Which is the sixth Petition?

A. And † lead us not into temptation, but deliver || us from evil.

Expos. || Q. Why must we pray not to be lead into temptation?

A. Because forgivenesse of sins, and grievous temptations are inseparable companions, Luke 21. 22, 23, 24, 25, Acts 9. 17, 23, 24.

Q. What is temptation?

A. Temptation is any triall, whereby the heart is incited to sin by Satan, the world, or the flesh, 1 Thes. 3. 5.

James

James 1. 14. Mat. 26. 41.

Q. Who are said to tempt?

A. 1. God. 2. Satan, the world, and the flesh.

Q. Why doth God tempt his servants?

A. God is said to tempt his servants, to try and humble them.

Q. How doth God tempt them?

A. By offering occasions of sinne, sending afflictions, and deferring to help, Deut. 13. 3. Deut. 8. 2. Gen. 22. 1. Psal. 10. 1.

Q. Is not God then the author of sin?

A. No: This in respect of God is ever good, Mat. 19. 17. Hab. 1. 13. James 1. 13.

Q. How are Satan, the world, and the flesh said to tempt?

A. Satan, the world, and the flesh are said to tempt, by inciting alwaies unto sin.

Q. How doth Satan tempt?

A. Satan doth tempt, 1. by inward suggestions, 1 Chron. 21. 1. John 13. 2. and 2. by outward objects, 2 Sam. 11. 2, 3. Mat. 4. 3, 4, 8.

Q. How doth the world tempt?

A. The world doth tempt, 1. by bad examples, Jer. 44. 17. or 2. by wicked

wicked perswasions, alluring or terrifying, Gen. 3. 6. & 36. 7. and Job 2. 9. 1 Kings 13. 8. Mat. 16. 22. Acts 21. 12.

Q. How doth the flesh tempt?

A. The flesh tempteth when we are incited of our own corruption, Obad. 3. Jan. 1. 14. 1 Pet. 2. 11.

Q. What be the degrees of temptation?

A. Temptation hath these degrees; 1. suggestion, 2. delight, 3. consent, and 4. practise, James 1. 14.

Q. What is it to be lead into temptation?

A. To be lead into temptation, is to be overcome of temptation; so that Satan doth prevaile against us, and get the victory, Mat. 26. 41. 1 Chron. 21. 1.

Q. How is God said to lead into temptation?

A. God is said to lead into temptation, 1. when in any tryall he doth forsake man, 2. doth withhold or withdraw from him his grace, 3. doth suffer him to fall, 2 Chron. 32. 31. (4) doth harden his heart, Exo. 7. 3. and (5) doth give him wholly up

up into Satans power, and the full sway of his own corrupt heart, Rom. 1. 24, 26, 28.

Q. What is it to deliver?

|| *A.* To deliver is either 1. to support under, or else 2. to protect and defend from evil, 2 Cor. 12. 9.

Q. What is meant by evil?

A. By evil the power and poyson of sin, Satan, and the world is understood, Mat. 5. 37.

Q. What desire you of God in this Petition?

A. To be freed from * trials themselves so far d as it will stand with Gods good pleasure, and also waies from the evil thereof, e that we faint not under them, or be foyled by them, d Mat. 26. 39. e Rom. 8. 28. 1 Cor. 10. 13.

Expos. * *Q. What do we acknowledge in his Petition?*

A. Here we acknowledge (1) the Lords power over our enemies that tempt us, Zach. 3. 2. Jude 9. and (2) our own frailty, Psal. 103. 14, 15.

Q. What do we bewaile?

A. We bewaile our pronesse to evill and corruption, Rom. 7. 24. 18.

Q. What do we desire in particular?

A. We

A. We desire God (1) to bridle Satan, 2 Cor. 12. 7, 8. (2) to kill sinne, Psal. 19. 13. (3) to support us by his grace, Eph. 3. 16. 1 Thes. 3. 13. (4) to stir us up to be watchfull in prayer, Ephes. 6. 18. (5) to give us hope, patience, consolation, Col. 1. 11. 2 Thes. 2. 17. & a good issue out of all tryals, Psal. 6. 4. that we neither presume, nor despaire, Prov. 30. 9. and (6) to free us from misery, so far as may stand with his good pleasure.

Q. Which is the Thanksgiving in the Lords Prayer?

A. For thine is the || kingdome, the † power, and the * glory, for ever and ever.

Expos. || Q. How do these words, Thine is the kingdome, prove that all blessings must be aske of God?

A. (1) Because God is the right owner, and supreme and absolute ruler over all things in heaven and earth, Gen. 14. 19. 1 Chron. 29. 11. Psal. 24. 1. 3. all blessings therefore are to be craved at his hands, Psal. 145. 14, 15, 16. (2) whither should subjects flee, but to their King? Psal. 70. 5. Psal. 2. 9, 10, 11, 12.

Q. How

Q. How do these words, Thine is the power, prove that all blessings must be craved of him?

† *A.* (1) Because God can give whatsoever we stand in need of, Mat. 7. 7. and 8. 2. (2) he can strengthen us against any sin, 2 Tim. 4. 18. Jude 24. and unto any duty, Heb. 13. 21. and (3) we have no strength but from him, 1 Chron. 29. 15, 16. 2 Cor. 3. 5. therefore we must call upon him alone.

Q. How do these words, Thine is the glory confirme it?

* *A.* (1) Because God ought to be glorified by us in all things, Col. 3. 17. (2) he gaineth glory by hearing the prayers of his people, Psal. 79. 11. Psal. 50. 15. & 30. 11, 12. and (3) for his glory he will not deny them any thing that shall be good, Mat. 7. 11. Luke 11. 13.

Q. Do not these words containe a reason also, why we beg the former blessings at the hands of God?

A. Yea, for seeing the kingdome, power, and glory are the Lords, we should call upon him in all our necessities.

Q. Which

Q. Which is the Conclusion of the Lords Prayer?

A. A M E N, which is a witnessing of our faith, and desire of the things prayed for, Jer. 11. 5.

Q. What doth Amen || signifie?

A. So it is, or so be it, 1 Kings 1. 36. Jer. 28. 6. & 1. 15.

Expos. || Q. What doth Amen signifie in Scripture?

A. Amen, (1) is sometimes a title of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promises, 2 Cor. 1. 20. (2) In the beginning of sentences, it is an earnest asseveration, John 6. 26. Mat. 24. 47. Luke 12. 44.

Q. What doth it imply when its added in the end of blessings, prayers, or imprecations?

A. When it is added in the end of blessings, prayers, or imprecations, it 1. implyeth a desire of the thing so to be, and 2. confidence that so it shall be, Numb. 5. 22. Deut. 27. 15. 1 Cor. 14. 16.

Q. What learn you hence that Christ teacheth us to end our prayers with Amen?

A. Christ teaching us to end our prayers

prayers with *Amen*, doth thereby admonish us, 1. to desire grace of God, and 2. to believe.

Q. What must we believe?

A. That God presently heareth, and will certainly in due time grant our request, 1 Cor. 14. 16.

Q. What things are to be striven against?

A. 1. Coldnesse, 2. doubting, 3. distrust are to be striven against, 1 Tim. 2. 8. James 1. 6.

Q. What must we do after we have prayed?

A. Observe how + we f speed, and what answer we receive, f Psal. 3. 4. & 85. 8.

Expos. + *Q. What rules are to be observed touching the successe of our Prayers?*

A. 1. We must know, that God doth hear and grant our requests, when yet he doth defer to give us the sense thereof, Esay 64. 24. 2 Sam. 12. 13. with Psal. 51. 1, 2. Dan. 9. 22, 23. and 10. 12, 13. (2) Also he doth not alway give the particular thing we aske, but what he knowes best for us, Rom. 1. 10. 2 Cor. 12. 7, 8, 9. Heb. 5. 7.

5. 7. (3) Further we must take heed that we limit not the Lord to our own time, Esay 28. 16. nor (4) yet receive Satans answer for the Lords.

Q. How may Satans answer be discerned?

A. Satans answer is either (1) contrary to the word of truth, (2) or if he speake the truth, it is to a wrong end, viz. 1. despaire, or 2. prophanesse.

Q. When do we speed well in prayer?

A. We speed well, 1. when God giveth us the same thing that we crave, being good, Lam. 3. 57. Gen. 30. 19. 22. & 20. 17. Psal. 21. 2, 4. Exod. 17. 11. Josh. 10. 13. or 2. another as fit, or more fit for us, Gen. 17. 18, 19. Mar. 14. 35. with Hebr. 5. 7. or 3. more patience and strength to wait, 2 Cor. 12. 7, 8, 9. Psal. 40. 1.

Q. What benefits shall we gaine thereby?

A. It will stir up the || heart to g thankfulnesse, remove h + dulnesse, and * negligence, strengthen || our i faith, and inflame + our hearts with k zeal, joy and love, g Psal. 31. 21, 22. h Psal. 88. 13. & 4. 1, 2. i Psal. 4. 3. Psal. 116.

1. k Psal. 28. 6, 7.

Expos. || *Q. How doth it stir up the heart to thankfulnesse?*

A. 1. The hearing of our holy prayers is a pledge of Gods love, and 2. a sweet and comfortable testimony of his mercy, Psal. 31. 21, 22. provoking the heart cheerfully to praise God, Psal. 30. 8. 10, 11, 12.

Q. How doth observation of successe in prayer, serve to remove dulnesse.

† *A.* When God answereth our prayers, the light of his countenance shineth upon us, and this reviveth the dull spirits, Psal. 116. 6, 7, 9. 2 Sam. 7. 27.

Q. How doth it remove negligence?

* *A.* Experience of good received from God, and begged in prayer, doth quicken us thereunto, Psal. 68. 6, 7. & 116. 1, 2.

Q. How doth it strengthen our faith?

|| *A.* God is unchangeable, so that former mercies given do assure us of future blessing, Psal. 61. 5, 6.

Q. How doth it enflame our hearts with zeale, &c.

† *A.* Though our hearts are cold by nature, yet the sight of Gods love doth

doth move us effectually to love the Lord againe, Psal. 145. 18, 19, 20, 21.

Q. What must we do if God answer us not the first or second time?

*A. Examine * how we pray and continue || fervent therein, waiting n upon the Lord untill we speed, 1 James 4. 3. in Luke 18. 1. n Hab. 2. 3. Psal. 5. 3.*

*Expos. * Q. Why must we examine how we pray if we speed not at the first?*

A. Because sometimes we aske and receive not, because we aske amisse.

Q. How do we aske amisse?

A. When we pray 1. ignorantly, 2. rashly, 3. coldly, 4. with wearinesse, 5. distrustfully, and 6. without love, Job 27. 9. Prov. 21. 13. (7) asking either things not good, Mat. 20. 21, 22. Luke 9. 54, 55. or (8) not fit for them for whom we pray; (9) or to a wrong end.

Q. What rules are to be observed herein?

A. Here observe, that (1) they pray well that take notice of their wants in prayers, Psal. 31. 22. and (2) sometimes the child of GOD prayeth best when he knoweth not that

that he prayeth at all, Rom. 8. 26. (3) Also God sometimes giveth us what we pray for, when we pray, but coldly, Mark 9. 22, 24, 25. that he might encourage us to pray; and denies us sometimes when we pray fervently, that we might not trust to our prayers, Psal. 22. 2.

Q. Why must we continue fervent in prayer if God deny us at the first?

|| *A.* Because GOD for a time may deny what we aske, Psal. 6. 3. and 13. 1.

Q. Why doth God for a time deny us what we aske?

A. (1) That he may exercise our humility in regard of our wants, Lam. 2. 44. Judg. 10. 13, 14. (2) our faith, and (3) our patience in waiting, Mat. 15. 22, 23, 24, 26, 27, 28. and (4) try our obedience, whether we will in conscience obey, though we want the comfort promised, Psal. 44. 17, 18, 19, 26. Moreover (5) he deferreth to help for a season, to quicken us to prayer, (6) to make us know our selves, (7) that we may carefully preserve his graces when once we have them, & (8) that he may do us good in the latter end,

O

Judges

Judges 20. 26. we should not then be faint-hearted, but hold out unto the end.

Q. How is a man supported to persevere in prayer?

A. 1. By faith, 2. hope, and 3. love, Psal. 40. 1. & 37. 7.

Q. Who ought to pray?

A. Though God require it o of all men upon earth, yet it more specially belongeth to the members of p the Church militant, o Mat. 7. 7, 8. Psal. 14. 2, p Joh. 16. 23. 26.

Q. Who can or may pray with hope to speed?

A. Only they q that || depart from iniquitie, q Psal. 66. 18.

Expos. || *Q. Why must he that prayeth depart from iniquity?*

(1) Because Such onely as feel the burden of sin, and have a desire to be eased are called to come unto Christ.

And (2) They only have a promise to find good successe, Esay 55. 1. Mat. 11. 28.

(3) Others do but mock God; Psal. 78. 34, 35, 36.

(4) Neither can they pray with the graces required, as faith, reverence, fer-

fervency, love, &c. so long as they love wickednesse, Zach. 12. 10. 2 Tim. 2. 19.

(5) Prayer is not a worke of nature, but of the spirit of sanctification, Rom. 8. 15, 26. Gal. 4. 4, 5. and he cannot fulfill the Lusts of the flesh, that hath the spirit of grace dwelling in him, Gal 5. 16.

(6) The prayers of the wicked are an abomination to the Lord, Prov. 15. 8. John 9. 31. Esay 58. 7, 8, 9. Ezek. 17. 18.

Q. Is our departing from sin perfect in this life?

A. Our departing from sin is at the first very rude and imperfect, John 21. 15. 1 Pet. 2. 1. we must pray daily to be renewed, Col. 1. 9. Phil. 1. 9, 10, 11. 1 Thes. 3. 13.

Q. For whom must we pray?

A. For † all r sorts of men now living, or that shall live hereafter, but * not for the † dead, 1 Tim. 2. 1. f John 17. 20. t Luke 16. 24, 25.

Expos. † Q. Why must we pray for all sorts of men?

A. 1. The Commandment of GOD, James 5. 16. Eph. 6. 18. Col. 4. 3.

Rom. 15. 30. (2) our love to our Brother, who is of our flesh, and may appertaine to the Kingdome of grace : Rom. 10. 1, 2. John 5. 16. doth require that we pray for all sorts of men living.

Q. What sorts of men must we pray for?

A. (1) Both private, Jam. 5. 14. 1 Sam. 12. 25. and (2) publique persons, 1 Kings 1. 36, 37. Esay 6. 10. (3) friends, Job 42. 8, 10. and (4) foes, Psal. 35. 13. (5) near in bloud, Num. 12. 13. Gen. 25. 21. & 17. 18. & 27. 28. & 28. 3. 1 Chro. 29. 19. and (6) strangers, Col. 1. 9. (7) weak, or (8) strong Christians, 1 Thes. 5. 14. Col. 4. 12. 2 Cor. 1. 11. Heb. 13. 18, 19. (9) such as stand, 2 Thes. 3. 5. or (10) begone astray, Cant. 8. 8. Exod. 32. 31, 32. Rom. 10. 1.

Q. Why is it our duty thus to pray for all sorts?

A. (1) All need the prayers one of another, James 5. 16. (2) Satan seekes to molest and trouble all men, Luke 22. 31. Job 1. 9, 10. Eph. 6. 12. 1 Pet. 5. 8. (3) the fall of any man is a dishonour to God, Rom. 2, 23, 24.
(4)

(4) a sinners conversion brings glory to his Name, Apo. 16. 9. Mal. 2. 1, 2. (5) the prayer of the weakest christian is availeable with God, Psal. 65. 2. & 145. 18. Psal. 102. 17. (6), at least it shall return into his own bosome, Psal. 35. 13. Ezek. 14. 14. (7) it is a speciall act of love, Mat. 5. 44. (8) a means to reconcile our enemies unto us, Rom. 12. 20. or (9) to prevent danger or hurt, that otherwise we might receive from him, Psal. 109.

4.

Q. Why must we not pray for the dead?

* *A.* (1) Because prayers cannot availe the dead, Rev. 14. 13. 1 Pet. 3. 19. Heb. 9. 27. (2) neither can a prayer for them be a worke of faith.

Q. Why cannot prayer for the dead be a worke of faith?

A. 1. Because there is not any commandment to do it, 2. promise of good to come by it, or 3. approved example to warrant it in Scripture.

Q. What is the foundation of these prayers?

A. Superstition did first hatch these prayers, and superstition now is the foundation of them.

Q. What pretence do the ignorant make to defend them?

A. Love is the pretence which the ignorant sort make to defend them.

Q. What are we to thinke of them indeed?

A. Indeed they are 1. vaine, 2. ignorant, 3. rash, and 4. uncharitable.

Q. May men content themselves to pray in private onely, or onely in publike?

A. No, but || they must use both publike and w^h private † prayer, u Acts 2. w Luke 11. 1.

Expof. || Q. What is publike prayer?

A. Publike prayer is that which is used in the publike meetings and assemblies of GODS servants.

Q. What reasons may shew the necessity and use of publike prayer?

A. This is (1) a principal part of Gods worship, Acts 3. 1. (2) it is acceptable unto his Majesty.

Q. Why is it acceptable to God?

A. Because 1. we acknowledge him openly to be the giver of every good gift, and 2. speak of his free favour, to the praise of his grace, Psal.

22. 25. & 40. 10. (3) It was ever used in the house of God, Mat. 21. 12. (4) It sanctifieth every other duty, 1 Tim. 4. 5. (5) It is commanded by Christ: (6) Christ hath promised his presence in a special manner in the congregation, Psal. 27. 4. Mat. 18. 20. (7) Also hereby we are quickned to pray more fervently, Zach. 8. 20, 21, 22. (8) We do testifie our faith, hope, thankfulness; (9) We professe our selves to be the servants of Christ, and (10) we stir up others by our example, Psal. 95. 6. & 96. 1, 2, 7, 8. And (11) it is much to our comfort, that what we aske, is approved and sought with common consent; publique service being of more worth then private, as a society exceedeth the worthinesse of one man, Psal. 29. 9. & 87. 2. & 35. 18. & 111. 1.

Q. What is private prayer?

† *A.* Private prayer is that which is performed (1) in a family, or (2) by one alone, Zach. 12. 12, 13, 14.

Q. Why is prayer in the family necessary?

A. In the family prayer is necessary, (1) GOD by his commandment bin-

ding parents and masters to see it performed, Josh. 24. 15. Gen. 18. 18. (2) the faithful have followed the Lords direction herein, Job 1. 5. (3) hereby the affaires of the whole family are sanctified, 1 Chron. 16. 43. Psal. 127. 1. 1 Tim. 4. 5. and (4) God will powre down a blessing upon that family, that joyntly seeketh his favour by hearty supplication, Acts 1. 14. 15. and 12. 5; 6.

Q. Why must we pray alone?

A. We must pray alone, Gen. 24. 63. & 32. 9, 10. Luke 11. 1. Mat. 6. 6. (1) that we may be more fit to joyn with others to our edification, and (2) have comfort when we are alone, Psal. 30. 10, 11, 12. (3) Also we have private (1) sins to confesse, (2) wants to bewaile, (3) crosses under which we should be humbled, Psal. 6. 2, 3, 6, 7. Mat. 14. 31. (4) and favours for which we should be thankful, Lam. 3. 23. Psal. 71. 23, 24. and 66. 19. 20.

Q. What other means hath the Lord appointed to increase faith?

A. The due administration, and receiving of the \dagger Sacraments, x Gen. 17. 9, 10, 11. Rom. 4. 11.

Expos.

Expos. † Q. *What did the word Sacrament signifie in ancient times?*

A. The word Sacrament did in ancient times signifie an oath, whereby Souldiers bound themselves to be true to their Captaine, and the General in like manner did bind himself to the Souldiers.

Q. *What is it now used to signifie?*

A. Now it is used to signifie the seals of the Covenant, whereby the Lord doth bind himself in Christ Jesus to be mercifull to us, and we bind ourselves to be true unto Christ.

Q. *How are the Sacraments speciall means to confirme faith?*

A. The Sacraments are speciall means to confirm faith, because 1. Christ is after a special manner represented, and 2. offered unto all, and 3. effectually bestowed upon every worthy communicant.

Q. *Who ought to administer the Sacraments?*

A. Onely they that y are || lawfully called thereunto by the Church. y Heb.

5. 4.

Expos. || Q. *Who are lawfully called to administer the Sacraments?*

A. Such

A. Such are lawfully called to administer the Sacraments, who 1. Being furnished with gifts of knowledge, and holinesse, 2. Are set apart for that office by the Church, Deut. 33. 10. Mal. 2. 7. Matth. 5. 14, 15, 16. 1 Tim. 3. 2, 4, 5, 6, 7. Tit. 1. 7, 8, 9. Mat. 24. 45. Rom. 1. 1. Tit. 1. 5.

Q. What is a Sacrament?

A. A † seale of y the covenant * of grace y Rom. 4. 11.

Expos. † *Q.* Why are the Sacraments called Seales?

A. Sacraments are appointed, not onely 1. To helpe the understanding, and 2. The memory, but also 3. To perswade, and assure the heart that Christ is ours.

Q. Why call you the Sacrament a seale of the Covenant of Grace?

A. Because that Covenant is sealed in the Sacrament.

Q. What is the cause of that Covenant?

A. God of his meere grace, and favour, made it with us.

Q. In whom is it made?

A. In Jesus Christ.

Q. With whom?

A. With

A. With us being miserable sinners,
Gen. 17. 7, 9, 10, 11. &c.

Q. *In what words is this covenant expressed in Scripture?*

A. I will be || thy z God, and thou shalt be my people. z Jer. 31. 33.

Expos. || Q. *What doth God promise in this Covenant?*

A. In this Covenant God doth promise 1. To be our Saviour, King, and Father; 2. To pardon our sinne; 3. To sanctifie our nature; 4. To bestow all good things upon us, and 5. Protect us from all evill, Gen. 17. 1, 2. Lev. 26. 11, 12. 2 Cor. 6. 16, 17, 18. Heb. 8. 10, 11, 12.

Q. *What doe we promise to God?*

A. We promise 1. To choose God to be our God, 2. To trust in him, 3. To love, 4. To feare him, and 5. To walke in obedience before him, Exod. 15. 2. and 20. 19. and 24. 3, 7.

Q. *What are the parts of a Sacrament?*

A. Two: an outward visible signe, sanctified to * represent and seale another thing to the minde and heart; and an inward || grace, which is the thing signified.

Expos.

Expos. † *Q. How is it proved that there be two parts of a Sacrament?*

Of a signe there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, Gen. 9. 11, 12, 13, 14, 15, 16, 17. Esay 38. 7, 8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

Q. What is a signe sanctified?

* *A.* A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 49. 11, 13. and not by man upon any conceited analogy or proportion.

Q. What is the inward grace?

¶ *A.* The inward grace, is the free and spirituall gift which God bestoweth upon the soule, Gen. 17. 7. Matth. 26. 28.

Q. Who is the Author of the Sacraments?

A. The Lord a onely † who made the Covenant. ‡ Esay 7. 14. & 38. 7.

Expos. † *Q. How is it proved that God onely is the author of the Sacraments?*

A. Because 1. God is the onely Law-giver of his Church, James 4. 12. Matt. 23. 8, 10. Acts 3. 22. to teach it by word and signe. 2. And

2. And as to forgive sinnes, and receive unto grace is proper to the Lord alone, Mich. 7. 18. Hos. 14. 1, 2. so it is his peculiar to institute a sign and seal for the confirmation thereof.

Q. How many Sacraments be there?

*A. In the * New Testament onely two: b Baptisme, and the Lords c Supper, b John 1. 26. c Luke 22. 19, 20.*

*Expos. * Q. Why say you there be onely two Sacraments in the New Testament?*

A. In the Old Testament the Jewes had many Sacraments, some ordinary, Gen. 17. 9, 11, 12, &c. Exod. 12. 1, 2, 3, &c. some extraordinary, 1 Cor. 10. 1, 2, 3, 5. but the New Testament hath onely two.

Q. How may that be proved?

A. Because there be no more Sacraments of the New Testament, then Christ did institute, and receive before his death.

Q. Why was it necessary that Christ should receive the Sacraments of the New Testament?

A. It was necessary that he should receive both, 1. to sanctifie them in his own person, and 2. to seal that
com-

communion which is between him and us.

Q. What say you of the five other Sacraments which the Papists add to these two?

A. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists; 1. Because they are not proper to the Church, or 2. are not instituted of God, or 3. consist not of an outward visible sign, and inward grace: 4. the covenant of grace is not sealed in any of them.

Q. What is the property of the Sacraments in the New Testament?

A. These Sacraments of the New Testament are perpetual, and never to be abrogated, Heb. 8. 13.

Q. What is Baptisme?

A. A Sacrament of our ingrafting into Christ, communion with him, and entrance into the Church, c Mat. 28. 19. Acts 8. 31.

Expos. || *Q. Doth not baptisme make men Christian souls?*

A. The seed of Abraham, Gal. 3. 7. or children of Christian parents are 1. within the covenant, 2. are Christians,

stians; and members of the Church,
1 Cor. 7. 14. Rom. 11. 16. Baptisme
therefore doth not make them Chri-
stian soules.

Q. What then is the use of Baptisme?

A. It doth solemnly signifie, and
seal 1. their Ingrafting into Christ,
and 2. that communion which the
members of Christ have with him their
Head, and 3. It doth confirme that
they are acknowledged members of
the Church, and entred into it, 1 Pet.
3. 21.

Q. What is the outward signe?

A. Water, f whereunto the party bap-
tized is g washed, by dipping or sprink-
ling, h into the † Name of the Father,
Sonne, and holy Ghost, f Acts 10. 47.
g Mat. 3. 6, 11, 13, 16. Acts 16. 15.
h Mat. 28. 19.

*Expos. † Q. What is it to be Bapti-
sed into the name of the Father Son and
holy Ghost?*

A. To be Baptised into the Name of
the Father, Son, and holy Ghost, is to
be consecrated unto the worship and
service of the Father, Son, and holy
Ghost.

*Q. What is the inward grace or thing
signified?*

A. For

A. Forgiueneſſe i of * ſins, and k ſanctification, i Mark 1.4. Acts 2.38. k Tit. 3. 5.

*Expoſ. * Q.* How may it appear that the inward grace in Baptiſme is the forgiueneſſe of ſins and ſanctification?

A. Water in Baptiſme doth ſignifie both 1. Chriſts Bloud, by which all our ſins are waſhed away, and 2. Chriſts Spirit, by which we are regenerated, Rom. 6. 3. Mat. 3. 11. Joh. 1. 26. Col. 2. 12. Wherefore the inward grace in Baptiſme, is the pardon of our ſins, and renewing of our nature, Tit. 3. 5.

Q. To what condition doth the party Baptiſed bind himſelf?

A. To believe d in || Chriſt, and e to forſake his ſins, d Acts 8. 37. e Mat. 3. 12.

Expoſ. || Q. How is it proved that the party baptiſed, doth bind himſelf to repent and believe?

A. Gods promiſe to us, and our promiſe to God, implied in the covenant, is ſealed in Baptiſme, Acts 16. 14, 15, 31, 32, 33. ſo that we bind our ſelves thereby to the performance of our duty.

Q. In-

Q. Infants baptized have not the use of reason; how then can they bind themselves to believe?

A. Infants baptized have not the use of reason, much lesse faith to believe; but yet as they be in the covenant, so they cblige themselves to believe in Christ, and depart from iniquity; which they are bound to performe, when they come to years of discretion, Acts 2. 39. with 2 Cor. 6. 17, 18.

Q. How oft ought a man to be Baptized?

A. It is enough || once to be f baptized: for baptism is a pledge of our g new birth, f Acts 7. 8. g Tit. 3. 5.

Expos. || Q. Why is baptisme to be administred but once to one man?

A. 1. We never read that Christ or his Apostles did administer baptisme more then once, to one man.

2. And Circumcision, the seal of entrance into the Church of the Jewes, in the place whereof Baptisme is come, was onely once applyed by Gods appointment, Gen. 17. 23, 24, &c.

Q. Who ought to be baptized?

A. Infidels h converted to t the faith,
P and

and * infants i of one, or both Christian
 || parents, h Acts 8. 12. i Acts 2. 39.
 i Cor. 7. 14.

Expof. † Q. *Why are not Infidels to be baptized before they be converted to the faith?*

A. Because all they who be within the covenant, and such onely are to be received into Baptisme.

Q. *How is it proved that Infants of Christian Parents ought to be baptized?*

* A. 1. Because infants of Christian parents are within the covenant; 2. To them appertaineth the promise of forgiveness of sins, and the Kingdom of God. 3. Circumcision amongst the Jews, which answereth to our Baptisme, was administred to Infants, Gen. 17. 12. & 21. 1, 4. Luke 1. 59. & 2. 21. And (4) when the faithful, which the Scripture saith, were converted with their whole household, and baptized, it may probably be thought, there were some children amongst them of those households, who were not excluded, Acts 14. 14, 15.

Q. *Who are to be acknowledged Christians?*

|| A. Though we acknowledge such only

onely to be sincere Christians, who serve God with upright hearts, Rom. 21. 28, 29. yet those are not denied to be Christians, who make so much as a generall profession of Christ, Acts 11. 26, 1 Cor. 1. 2. with 5. 1, 2, 3. and 15. 12.

Q. What is the Lords Supper?

A. † A k Sacrament of our continuance and growth in Christ, k 1 Cor. 10. 16.

Expos. † Q. How is the Lords Supper proved to be a Sacrament of our growth in grace?

A. Because there Christ is given to be Spirituall nourishment unto the Soul, that we might grow and increase in him, John 6. 33, 48, 50, 51, 52, 54, 56. as plants are not onely grafted, but do grow in the stock: and this is sealed in this Sacrament.

Q. Who is the author of this Sacrament?

A. The Lord I Jesus || in the same night † that he was betrayed, 1 1 Cor. 11. 23, 24.

Expos. || Q. How may it be proved that Christ had authority to institute this Sacrament?

A short Catechisme.

A. 1. Because Christ is the Lord and head of his Church, Acts 10. 36. Eph. 1. 22. Col. 1. 18. (2) He hath authority to institute Sacraments, Mat. 28. 18, 19. and (3) power effectually to perform whatsoever is signified and sealed therein, John 1. 4. Eph 5. 1. 4.

Q. *How did Christ institute this Sacrament?*

A. He did in his own person institute and ordaine it.

Q. *What speciall things may be considered in the time when this Sacrament was instituted?*

† *A.* 1. When Christ was preparing himself to the greatest worke of love that ever was, 2. having his thoughts wholly bent to procure the eternal good of his Elect; then did he out of his infinite love, even in the same night that he was to be betrayed, appoint this holy Sacrament.

Q. *Why, was it instituted before his death?*

A. Because the institution and sealing of the Testament, ought to go before the death of the Testator.

Q. *What use is to be made hereof?*

A. This

A. This should stir us up 1. with care and reverence to receive this pledge of Christs love, and 2. to come unto it as unto a spirituall feast, 3. being perswaded that Christ will respect us now he is glorified, seeing he did not forget us in his agony and passion.

Q. *What is the outward sign?*

A. Bread* and wine, with the actions pertaining to them, as || breaking, giving, receiving, eating, and drinking, in Mat. 26. 26, 27, 28.

Expof. * *Q.* *Why were bread and wine ordained to be outward signs in this Sacrament?*

A. Because Bread and Wine 1. are most usuall, fit, and necessary nourishments, Psal. 104. 15. (2) they do of all others best serve to expresse the body and blood of Christ, John 6. 33.

Q. *Must the bread be leavened or unleavened?*

A. Leavened or unleavened bread are of free use, Acts 20. 7. Mat. 26. 17, 26. but it is expedient that it be bread that hath substance in it.

Q. *What thinke you of using the wafer cake?*

A. The use of the wafer-cake is justly blamed as Superstitious, by our Church.

Q. What bread for quality must be used?

A. Because the Sacrament is a spiritual feast, therefore the finest bread, and purest wine is of most laudable use.

Q. What thinke you of mixing water with wine?

A. Out of niggardlinesse to mixe water with wine, favoureth of an ill mind, Mal. 1. 7, 8.

Q. Why did Christ institute both bread and wine?

A. Christ, being not onely the true, but the sufficient nourishment of the soul, intending to give us a full meal, appointed both bread and wine, and that severally to be used in the Lords Supper, 1 Cor. 11. 23, 24.

Q. Is it lawfull to administer this Sacrament in one kind onely?

A. It is Sacriledge to deliver this Sacrament in one kind onely.

Q. Must the bread and wine be administered severally or together?

A. It is presumption not to administer

nister them severally, seeing Christ intended to set forth his violent death, wherein his body and blood was separated.

Q. Why is the bread to be broken?

A. The bread is to be broken, 1. according to the example of Christ, and 2. of his Apostles; 3. because this Sacrament was appointed specially to represent the death and passion of our Saviour Christ, in which his body was crucified, and his blood shed, Mat. 26. 26, 27, 28. Acts 20. 7.

Q. What is the inward grace?

A. Christ with all the benefits of his death and passion, 1 Cor. 11. 24.

Expos. † *Q. Why say you that Christ with all his benefits is the inward grace in the Sacrament?*

A. Because not only Christ his benefits, but even Christ himself is offered unto us; for we cannot be partakers of the benefits of Christ, unless we be united unto him, John 15. 2. Eph. 4. 16. Col. 2. 19.

Q. How is Christ present in the Sacrament?

A. Christ is truly and spiritually present in the Sacrament, exhibited

to the faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, Acts 3. 21. with Mat. 28. 6. John 16. 18.

Q. What doth the bread and wine and the breaking of bread in this Sacrament signifie?

|| *A.* The bread signifies the body of Christ, the wine betokeneth his blood; the breaking of the bread setteth forth the crucifying of Christ, &c.

Q. What is the duty of the Minister in the administration of the Sacrament?

A. To consecrate * it by || declaring the institution thereof, and † prayer, joined with thanksgiving: * as also to break the bread, and afterwards to deliver the bread and wine to the people of God, o 1 Cor. 11. 23, 24. Mat. 26. 26, 27, 28. Mark 14. 22. Luke 22. 19.

Expos. * *Q. What is it to consecrate?*

A. To consecrate, is to set a part the bread and wine unto an holy use, 1 Tim. 4. 5. Exod. 13. 2. & 22. 29.

Q. Why is the institution of the Sacrament to be declared?

|| *A.* Because if Christ had not instituted this use of bread and wine, it could

could never have had the being, efficacy, and vertue of a Sacrament ; therefore the institution ought to be declared.

Q. Why must prayer be joyned with the exposition of the institution ?

† *A.* Because though God is ever ready prest to bestow a blessing upon his ordinances, Mal. 3. 10. Psal. 81. 13. yet looketh to be sought unto, John 4. 10. Acts 6. 2, 4. & 4. 31. therefore the Minister must crave Gods blessing to sanctifie the bread and wine to their right ends.

Q. Why must thanksgiving be added ?

* *A.* The worke of our Redemption being lively set forth in this Sacrament, praise to God for that benefit ought not to be omitted, Rev. 5. 9. Psal. 103. 4. Rev. 1. 5, 6. Zach. 9. 9.

Q. What is hereby signified ?

A. The action of God the Father offering Christ to all, and bestowing him perfectly upon the worthy receiver, 1 Cor. 10. 16.

Q. What is the duty of the receivers ?

A. To receive the bread and wine delibered, and to eat and drinke thereof, q Mat. 26. 26, 27. 1 Cor. 11. 23, 24.

Expos.

A short Catechisme.

Expos. || Q. *How must the bread and cup be received?*

A. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemly to have the bread put, or the wine powdered into the mouth, Mat. 26. 26. 1 Cor. 14. 40.

Q. *What doth eating import?*

† A. Eating importeth more then to suffer a thing to melt in the mouth, for common bread fit for the nourishment, which should be used, should by chewing, &c. be prepared for the stomach.

Q. *What is signified hereby?*

A. Our receiving and feeding upon Christ by faith, 1 Cor. 10. 16.

Q. *Is it sufficient to receive this Sacrament once?*

A. No: but we must receive it † often, 1 Acts 2. 42. & 20. 7.

Expos. † Q. *Why is this Sacrament to be received often?*

A. (1) Christs Commandment, 1 Cor. 11. 26. (2) The Apostles practice, Acts 20. 7. (3) Our own necessity, do require that we receive this Sacrament often, Rev. 3. 2, 3.

Q *What*

Q. What is our necessity?

A. (1) Weaknesse of faith, 1 Sam. 27. 1. Mark 16. 14. (2) dulnesse of understanding, John 20. 9. Mark 8. 17, 18. (3) forgetfulnesse, Luke 24. 9. and (4) spirituall wants and decayes in grace, Mat 24. 12. Rev. 2. 4. and 3. 2.

Q. How often must we receive?

A. We must receive it as often as it is administred in that congregation where we live, unlesse we (1) be justly hindred; or (2) companies in great parishes be sorted for severall dayes, because they cannot communicate all at once, Numb. 9. 13. 2 Chron. 30. 12. Acts 2. 42. Mat. 22. 5, 6. 1 Cor. 10. 16.

Q. For what end and use ought wee to receive this Sacrament?

A. To confirme our * Faith, communion with Christ: and all saving graces in us; to keepe || in u remembrance the Lords death untill he come againe, and to testifie w our love one unto another, t 1 Cor. 10. 16. u 1 Cor. 11. 24, 26. 1 Cor. 12. 13.

Expof. * *Q. How is the receiving of the Sacrament profitable to encrease faith?*

A. The

A. The increase of faith, and of communion with Christ, inter necessarily an increase of all graces, which spring thence as from the root, John 15. 4. Ephes. 2. 21, 22. John. 7. 37.

Q. *How doth it keep in remembrance the death of Christ?*

|| A. 1. This stirreth up a more serious thinking on Christs love and goodnes in his death, and so preserves the same more truely in memory.

2. And by eating this bread, and drinking this wine, men doe professe and after a sort preach unto others, unto the worlds end, the mystery of the Gospell, the summe and substance whereof consisteth in the death of Jesus Christ, and the fruits that flow therefrom, shadowed in the Sacrament.

Q. *What is the danger of unworthy receiving?*

A. ~~Unworthy~~ x receivers † are guilty of the * body and blood of the Lord, and doe eate and drinke judgement to themselves, x 1 Cor. 11. 27, 29.

Expos. † Q. *Who are unworthy receivers?*

A. Unworthy receivers are such who

who eate and drinke unworthly, that is, who receive the Bread and Wine without due reverence and respect.

Q. How many waies may the Sacrament be received without due reverence or respect?

A. When we give not due reverence and respect, 1. To the mystery contained in them, 1 Sam. 6. 19. 2 Sam. 6. 6. 2 Chron. 30. 20. or 2. To the holy ends why they were ordained; or 3. To the person by whose authority they were appointed, 1 Sam. 2. 29. with Rev. 3. 4. Luke 3. 8.

Q. What is it to be guilty of the body and blood of Christ?

*A. To be guilty of the Body and Bloud of the Lord, is 1. To offer a speciall wrong and injury to the person of Christ, and his sufferings, and 2. In a speciall manner to sinne against the worke of our Redemption, which is fully set forth in the Lords Supper.

Q. Who are to receive this Sacrament?

A. 1. Such as knowe their || misery by ^{I know-} sin, the remedie thereof in Christ, and ^{ledge.} 2 the † doctrine of the Sacrament; withall

2. ear-

2 *Desire.* 2 *earnestly* a longing * to be satisfied with the bread of life, x Matt. 11. 28. & Exod. 12. 26, 27. & Rev. 22. 17.

Expos. || Q. *Why must such as come to this Sacrament know the benefits of Christs death?*

A. 1. Because Christs death is signified by the Sacrament, and 2. Christ with all the benefits of his death and passion is offered herein: 3. Unlesse we know Christ, our misery without him, and the exceeding benefits of his death, we can never desire, Iohn 4. 10. or rejoyce in thanksgiving for that mercy, Rom. 7. 25. Eph. 2. 1. 4. and 5. 6. 1 Tim. 1. 13, 14.

Q. *Why must we know the doctrine of the Sacrament?*

† A. This Sacrament is a signe and seale: therefore before we can 1. Use it well, or 2. Prepare to receive, or 3. Examine our selves how wee receive, 1 Cor. 11. 28. we must have understanding, Exod. 12. 26, 27. Josh. 4. 6, 2. Chron. 30. 22.

Q. *Why must we thirst to be satisfied with the bread of life?*

* A. Because the thirsty, who are ever lowly, are the onely welcome guests,
unto

unto the Lords Table, John 7. 7. Rev. 22. 15.

Q. How is this desire stirred up in us?

A. This desire is stirred up in us, by a consideration, 1. Of the necessity of the Sacrament, 2. Of our own want thereof, Matth. 9. 12. (3) Of the benefits bestowed therein, Psal. 63. 1, 2, 3. Prov. 4. 7. and 4. Of the helps wee have thereby to quicken and confirme our faith.

Q. What else is required in them that come to this holy Table?

A. 3. Renewed || hatred of all b sin, an ^{3 Repen-} hearty endeavour c to overcome naturall ^{tance.} passions, and an utter and well advised d forsaking of grosse sin, 4 willingness to ^{4 Faith.} e be strengthened in † faith, and 5 a long- ^{5 Love.} ing f desire for * the good of our brethren, b Luke 3. 12, 13. c Matth. 18. 3. d Luke 14. 28, 29. &c. e Matth. 5. 6. f Mark 11. 25. Math. 5. 23. 24.

Expos. || *Q. Why is it necessary that he that comes to the Lords Table, should hate all sinne?*

A. 1. Because he that loves sinne, cannot truly thirst after Christ, Matth. 11. 28. nor (2) Beleeve in God, Mar. 1. 15. Acts 15. 9. 1 John 3. 3. 1 Cor. 15.

17. or (3) Have communion with him, 2 Cor. 6. 14. Psal. 5. 4. Amos 3. 3. 1 John 1. 6. (4) Sinne is of a soyling nature, and doth defile Gods Ordinances unto us, Tit. 1. 15. Hag. 2. 13, 14. Heb. 10. 22. Numb. 9. 6. 2 Chron 23. 19.

Q. Is it enough that we hate all sin?

A. It sufficeth not that we hate all sinne, but this must be renewed by labour and care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luke 3. 12, 13, 14.

Q. How is this hatred to be renewed?

A. By striving, 1. To see more throughly the vilenesse and multitude of our particular sinnes, Rev. 3. 2, 3. Jer. 3. 13. (2) To purge the heart of them, by selfe-judging and condemning, Jam. 4. 8, 9. &c. and (3) To quicken the loathing of them in the heart, so that the very thought of them may be bitter, Jer. 31. 19. 2 Tim. 1. 6.

Q. Why is faith required of all them that come to this heavenly banquet?

† *A.* We should desire to have our faith encreased, before we come to the Lords Table : Because faith was required of such who did desire to be baptized,

baptized; Acts 8. 37. and 16. 33, 34. It is the eye by which we discern, 2 Cor. 3. 18. John 3. 14, 15. and 8. 56. and the hand by which we receive Christ, John 1. 12. and 6. 35. making this feast of the Lords exceeding sweet, Psalme 119. 103.

Q Why must we come in love?

* *A.* Because when we come to the Lords Table, 1. We professe our selves to be children of the same Father, 2 Cor. 6. 18. (2) The redeemed of the same Lord, 1 Cor. 8. 6. (3) Such as be guided by the same spirit, 1 Cor. 12. 13. (4) Ruled by the same word, (5) Fed at the same table, 1 Cor. 16. 17. (6) Members of the same body, Eph. 4. 4, 5, 6. and (7) Heires of the same Kingdome, Rom. 8. 14, 17. should we not then heartily desire the good of one another, both in soul and body? Eph. 4. 3. 1 Pet. 3. 8.

Q What if a man finde himselfe weak in faith, and full of doubting?

A. He must bewaile g his || unbelieve pray for faith, seeke to have his doubts resolbed, and to receiue to bee further strengthened † in h beleebing, g Marke 9. 24. b Jud. 6. 37, 38. Exod. 12. 1, 2, 3, 4.

Q

Expos.

Expof. || *Q Why must we bewaile our unbeliefe?*

A. Unbeliefe hinders the sweetneſs of the Lords Ordinances, John 6. 54, 63. 64. godly ſorrow for it quickens a deire, and makes way for the increaſe of Faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but we muſt not thereby be kept from feaſting with Chriſt.

Q. Why muſt not weakneſſe of faith hinder us from feaſting with Chriſt?

† *A.* 1. Becauſe the weake were admitted by Chriſt unto this Table, Mat. 26. with 26. 56. Marke 16. 14. Acts 1. 6.

(2) The Sacrament was ordained not onely for the ſtrong man, but even for babes in Chriſt, that they might wax ſtronger, Rom. 4. 11. 1 Cor. 3. 2, 3. they may therefore approach unto this banquet, being invited by the Maſter of the feaſt, Prov. 9. 6 Mat. 22. 9. Luke 14. 21, 23.

Q. How ought a mans heart to be affected in receiving the Sacrament?

A. With i reberence, k joy, and * comfort, l meditating on the outward ſignes, and what they ſignifie; the dainties prepared,

pared, and love of him that prepared them, our communion with Christ, his graces, and faithfull people, whereby the heart is stirred up to thanksgiving, 1 Exod. 3. 5. Gen. 28. 17. & Deut. 16. 15. 1 1 Cor. 11. 25. m 1 King. 8. 66.

Expos. * Q. *How are we to behave our selves in this heavenly banquet?*

A. From that which was noted before touching the actions of the Minister, and the people in the delivery and receiving of this Sacrament, we may learn how we ought to behave our selves in this holy business.

Q. *What is the exercise of the outward man?*

A. We are to exercise 1. the eye in seeing the Elements and the actions belonging thereunto, Exod. 24. 8. (2) the ear in hearing the mysteries explained, 3. the hand in receiving the elements, and 4. the taste in feeling the comfort of them.

Q. *What is the exercise of the inward man?*

A. We are to exercise, 1. the mind, 2. the heart.

Q. *How is the mind to be exercised?* 1 Of the

A. In meditating and remembring Minde.

Q 2

of

of Christs sufferings, and the love of God.

Q. How doth the love of God appear towards us?

A. In not onely (1) giving his Son to die for us, John 3. 16. but (2) offering and sealing unto us our Redemption thereby.

Q. How is the heart to be exercised?

2 Of the
Heart.

A. We should stir up the heart,
1. To receive Christ, *Mat* 64. 7. and
(2) To mourn for sin, *Zach* 12. 10.
(3) To desire Gods favour, (4) To
rejoyce in his love, *Neh* 8. 10. (5) To
stand in awe before him; *Psal* 9. 7.
fearing after an holy manner, lest by
any unruly affections, or unfitting
gesture, we shew the least want of due
esteem, and joy in his presence, *Psal*.
2. 11. & 44. *1 Cor* 11. 10. & 14. 40.

Q. What must we do after we have received?

A. We must || endeavour to find an
increase of Faith, in Love, and all saving
graces, abounding more and more in well
doing, *n Prov* 4. 18. *Ezek* 47. 12.

Expos. || *Q.* Why must we endeavour
to abound in well doing after we have re-
ceived?

A. 1. The

A. 1. Because the receiving of the Lords Supper is a renewing of our covenant with God, Exo. 13. 9. Gen. 17. 11. 2 Chron. 30. 29. (2) therein we feed spiritually upon Christ, 1 Cor. 10. 16. (3) we are refreshed by him, and (4) by Faith we draw vertue from him, Rom. 8. 2. Phil. 4. 13. therefore after we have received, we must grow more in grace and knowledg.

Q. If we speed not well after we have received, what may be the cause?

A. If we speed not well after we have received, 1. commonly our want of preparation was the cause thereof, or 2. defects willingly admitted in the act of receiving, 2 Chro. 30. 19, 20. Judg. 10. 14, 15.

Q. What rules are to be observed in this matter?

A. 1. Care must be taken, that out of dislike of our selves, we do not dislike, or deny that measure of grace, which the Lord bestoweth upon us: 2. Neither must we be over-hasty.

Q. Why so?

A. Because the Lord doth not alwayes powre his gifts upon us, the same day that we come unto him in

his holy ordinances, Psal. 97. 11.
Cant. 3. 4. & 5. 6.

Q. What order hath the Lord left in his Church to keep his ordinances from contempt?

*A. The unruly || should † be o admonished, the * obstinate percommunicated, || and the penitent after their fall † restored, and q comforted, o 1 Thes. 5. 14. p 1 Cor. 5. 4. q 2 Cor. 2. 6, 7.*

Expos. || Q. Who are unruly?

A. They are unruly, 1. who are inordinate, 2. who live dissolutely, and 3. such who are known by speech, gestures, and deeds, not to walke according to the rule of the Word, or busie-bodies, vaine boasters, idle, &c. 2 Thes. 3. 11, 12. or (4) such as be fallen into any outward sin, 1 Cor. 6. 9.

Q. How must the unruly be dealt withall?

† A. Such persons being members of the Church, 1 Cor. 5. 11, 12. should be reprehended.

Q. For what must reprehension be given?

A. 1. For their sin, 2. certainly known both to be sin, and 3. to be com-

committed by them, Lev. 19. 17.

Q. How must admonition be performed?

A. Admonition must be performed with 1. meeknesse, and 2. discretion, Gal. 6. 1, 2. 2 Tim. 2. 25. sometimes also 3. with zeale, and 4. with severity, 1 Cor. 4. 21. Gal. 3. 1.

Q. What is the rule of discretion and zeale in admonition?

A. That it be fitted to the person sinning, the sin committed, and the manner of doing, Numb. 12. 9, 10.
14.

Q. What if the sin be private?

A. If the sin be private, known to few, the admonition must be private, Mat. 18. 15. Luke 17. 3.

Q. What if it be known to part of the Church?

A. If known to part of the Church, admonition must be before them that know it.

Q. What if it be known to the whole Church?

A. If it be known to the whole Church, the admonition must be publike, 1 Tim. 5. 20. unlesse it be known by their fault, that have published it without cause.

Q.

Q. What

Q. What if the fault be published without cause?

A. 1. Alwaies respect is to be had to the condition of the party offending, 1 Thes. 5. 14. and (2) that must be done, which tends most to the edification of the Church, 1 Cor. 14. 26.

Q. What if admonition at first prevaile not?

A. If admonition at the first prevaile not, then it is to be doubled, untill either the offender be reformed, or declare his obstinacy, Tit. 2. 10, 11.

Q. Who are to be held obstinate?

* *A.* Such are to be held obstinate 1. who despise the Churches admonition, and 2. will by no meanes be reclaimed from their sinne, notwithstanding the long suffering which the Church hath used towards them, Mat. 18. 17. Tit. 2. 10, 11. 2 Tim. 2. 25.

Q. What is it to be excommunicated?

|| *A.* To be excommunicated is to be debarred from 1. the publique ordinances of God, and 2. the society of the faithfull, both publique and private, 1 Cor. 5. 3, 11, 12. 1 Tim. 1. 20. 2 Thes. 3. 6, 14.

Q. Is

Q. Is the excommunicate person to be debarred from all society of the faithfull?

A. No: but so far as necessity will permit, either in respect of their generall, or particular calling, 1 Cor. 7. 20. & 7. 10, 11, 12. with Eph. 5. 31.

Q. What is the end of those censures?

A. The end of these censures is 1. the humbling and 2. the reforming of the sinner, 1 Cor. 5. 5. 2 Thes. 3. 14. (3) the terrifying of others, 1 Tim. 5. 10. and (4) keeping the ordinances of God in reverence, 1 Cor. 5. 6, 7.

Q. Why is the penitent to be restored and comforted?

† *A.* 1. Because the censures of the Church are medicines to cure, not poysons to destroy, 2. They are inflicted for to humble, and bring into the right way such as have gone astray.

Q. Who is to be esteemed penitent?

A. That sinner who doth 1. truly lament the evill of his life, and 2. is unfainedly sorrowfull.

Q. Why is such one to be received again into the Church?

A. He is to be received againe into the bosome of the Church, and comforted;

forted, lest Satan by his devices should bring him to despaire, 2 Cor. 2. 10, 11. 1 Thes. 5. 14.

Q. Besides the forenamed means, are there not some other, profitable for the increase of faith?

A. Yea? reading || or † hearing the Scriptures read in † publike and c in * private, || meditation, u & w conference, † r Rev. 1. 3. f Acts 13. 15. t Acts 8.28. u Luke 2. 51. w Heb. 3. 13.

Expos. || Q. What is the benefit of reading, or hearing the Scriptures read?

A. The reading, or hearing of the Scripture read, doth 1. furnish the minde more with knowledge, 1 Pet. 1. 19. Prov. 1. 5. Deut. 11. 19, 20. and (2) worke upon the affections, Deut. 17. 18, 19. 2 King. 22. 11, 19. Psal. 119. 93.

Q. How is the word to be applied that it might worke upon us?

A. We are to apply 1. the commandments for our direction, 2. the threatnings to fear us from sin, or to humble us for it, 2 Chron. 34. 19, 27. (3) and the promises for our comfort and encouragement.

Q. Why must the Scripture be read in publike? † *A. Be-*

† *A.* Because 1. God requires that the Scripture should be read in publique, 1 Thes. 5. 27. Col. 4. 16. (2) So thereby he hath promised, that his people may learne to feare him, Deut. 31. 12, 13.

Q. Why must we give attendance to private reading ?

* *A.* Because private reading 1. Maketh the publike ministrie more profitable, Acts 8. 30, 31. (2) It inableth us better to judge of the Doctrines taught, Acts 17. 11. (3) Thereby we are better fitted for the combate, 1 Tim. 4. 13. 15. and (4) Many evils are thereby prevented, Esay 8. 19, 20. Psal. 119. 9. Job. 22. 21.

Q. What are the benefits of Meditation ?

|| *A.* Meditation is available, 1. For the getting of grounded and settled knowledge, 2 Tim. 2. 7. Psal. 119. 99. and (2) For the increase thereof, 1 Tim. 4. 13, 15. (3) It strengtheneth memory, Psal. 119. 15, 16. (4) Enlargeth our delight in good, Psal. 104. 34. Psal. 119. 16. (5) Discovereth corruption, (6) Purgeth the heart of idle and unprofitable wandrings, (7) Addeth

Addeth life and strength to holy duties, Gen. 24. 63. Psal. 143. 5, 6. and (8) Hereby we grow more inwardly acquainted with God, Psal. 77. 10, 11, 12.

Q. When must this duty be practised?

A. This duty must be practised every day more or lesse, Psal. 119. 97.

Q. How must we confer?

† *A.* 1. With wisdom, Prov. 10. 32. and 15. 22. Psal. 37. 30. (2) With reverence, 1 Pet. 4. 11. (3) With love, (4) With the spirit of meeknesse and gentlenesse, Tit. 3. 2. Col. 4. 6. Phil. 2. 2, 3. and (5) With a desire of reaping good.

Q. What are the benefits of religious conference?

A. It shall 1. prevent rotten speeches, Eph. 4. 29. (2) Hardnesse of heart, Heb. 3. 13. and (3) Much evill, Eccl. 5. 2. (4) They shall increase in knowledge, Prov. 1. 5. (5) Be resolved of their doubts, Col. 3. 16. 1 Thes. 5. 11. Job 16. 4, 5. (6) Be armed against falling, Acts 11. 23. Jude 20. Prov. 18. 8. and (7) Quickened from their dulnesse, Heb. 10. 33. (8) This will kindle desire of more fellowship with

with Christ, Cant. 5. 16. and (9) It will sweeten the communion of Saints Rom. 1. 11, 12. 1 Thel. 3. 2. Rom. 15. 32, 24. v.

Q. When must these duties be practised?

A. These duties must carefully be practised of every man, as he hath opportunity and meanes, Matth. 25. 27. 2 Cor. 8. 12.

Q. Hitherto of the ordinary meanes whereby faith is increased: be there not also some extraordinary meanes?

A. Yes: And these be holy x fasting, holy y feasting and religious z booke x Luke 5. 35. y Esther 9. 17. z Psalme 50. 14.

Q. What is meant by extraordinary duties?

A. By extraordinary duties are meant such, which be of more seldome and rare practise, though they must be used oft, as God giveth occasion, and when he calleth thereunto.

Q. What is an holy fast?

A. A religious a abstinence from all
|| b the labours of our calling and c † comforts of this life, so farre as comelinesse and necessity will permit, that we might
be

be more seriously d humbled * before God,
and more fervent in prayer, a Hest. 4. 16,
b Lev. 23. 28. c Exod. 33. 5. d Dan. 9.
9, 11. Lev. 23. 27.

Expof. || Q. *Why must wee abstaine
from the labours of our calling in the day of
a fast?*

A. Because a fast is to be kept as a
Sabbath unto God, Lev. 23. 28. Esay
58. 13, 14. And therefore as upon the
Sabbath, such busineses of this life
must be avoided, that agree not with
the Sabbath.

Q. *What understand you by the com-
forts of this life?*

† A. By the comforts of this life, we
are to understand meate, drinke, costly
apparell, recreation, and all other de-
lights, Dan. 10. 3. 1 Cor. 7. 5.

Q. *What must be joyned with the ex-
ercise of fasting?*

* A. With fasting must be joyned 1.
A serious meditation of our sinnes,
Ezr. 9. 4, 6. Neh. 1. 6, 7. (2) Of
Gods judgements, Neh. 9. 35, 36, 37.
and (3) Of our speciall wants, Dan
9. 11, 18.

Q. *Who is a person fit for this exer-
cise?*

A. The

A. The person meet for this exercise must be no novice in religion, Luk. 5. 36, 37. Mat. 9. 15, 16.

Q. *How is a fast distinguished?*

A. A fast is either, 1. Of one alone, 2 Sam. 12. 16. or (2) Of the whole family, Zac. 12. 12. or (3) Of a particular congregation, or 4. Of the whole Church in generall, Judg. 20. 26.

Q. *When ought we to fast?*

An. When wee feelee oz e feare some grieuous || calamity upon us, oz hanging ober † our heads, want some speciall * blessing, are pzed with some speciall sin, oz goe about some weighty f matter, e Hest. 4. 16. Ezr. 8. 21. f Acts 13. 2.

Expos. || Q. *What call you grievous calamities?*

A. Sword, famine, pestilence, strange unwonted sicknesses, unseasonable weather, &c. Ezek. 14. 21. with Esay 22. 12, 13.

Q. *What judgements hang over our heads?*

† *A.* These judgements hang over our heads, which 1. Our sins, and the sins of the Land have deserved, and cry for, Amos 8. 5, 8. Jam. 5. 4. Gen.

18. 20. and (2) Which God hath threatned by his word and ministry, Zeph. 1. 3, 4, 5. with Zach 1. 6. Lam. 1. 13, 14, 20. with 2. 17. and (3) Hath inflicted formerly upon like transgressors, Jerem. 7. 12. Amos 6. 2. 3.

Q. Why must we humble our soule in fasting, when wee want some speciall blessing ?

** A.* Because notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdom will suffer them to want some speciall good thing, that they may seeke him more earnestly in the use of the dutie of fasting, Judg. 20. 28.

Q. What is an holy feast ?

An. An extraordinary & thanksgiving for some notable deliverance, out of some desperate danger; testified + with fasting before God; with joy and gladnesse, sending presents to our friends, and h portions to the needie, g 1 Chro. 16. 8. and 29. 10, 11. h Neh. 8. 19. Hest. 9. 22.

Expof. || Q. Why should the heart be prepared to the extraordinary duty of thanksgiving ?

A. Be-

A. Because in a day of extraordinary thanksgiving, there should be a serious remembrance of Gods benefits, Psal. 116. 6. & 103. 2.

Q. How should the heart be affected with thanksgiving?

Q. We should be stirred up 1. after a fervent manner to yield praise to the Lord, Psal. 34. 3. & 35. 27. Exod. 15. 2. and (2) to rejoyce before him heartily, Deut. 12. 12. (3) tying our selves unto him by renewing our covenant, John 2. 9. Deut. 29. 3, 10, 11. 12, 13. 2 Chron. 15. 11, 12. and (4) learn to be more confident in him, having experience of his great goodness, Psal. 3. 5, 6. & 52. 9.

Q. What use of Gods creatures is allowed on a day of thanksgiving?

† *A.* On the day of thanksgiving we may have a more liberall use of Gods creatures, both in meat and apparrell, then is ordinary, Neh. 8. 10. Hest. 9. 22.

Q. How must this be used?

A. This must be used in moderation and sobriety, that men may be better fitted for the exercise of Religion, 1 King. 8. 65.

R

Q. How

Q. How must this exercise be performed if it be publique?

A. This exercise, if it be publique, must be joyned with the preaching of the word.

Q. How if private?

A. If it be private, it must be joy-ned with the reading of the Scripture, or some holy exhortation, for the better stirring up of affection.

Q. What is a Religious vow?

A. A solemn i promise unto God, made by a || fit person of some † lawfull thing, which * is in his choice, to testifie his love and * thankfulness; i Deut. 23. 21, 22. Prov. 20. 25.

Expof. || *Q. What persons are fit to vow?*

A. Such persons are fit to vow, who have knowledge, judgement, and ability to discerne of a vow, and of the duties belonging to the performance of the same, Eccles. 5. 2.

Q. Why may not a man vow an unlawfull, vile, or superstitious thing?

† *A.* A man may not vow an unlawfull, vile or superstitious thing, Deut. 23. 18. for (1) we are obliged to avoid all evill, yea all appearance of
evill,

evill, 1 Thes. 5. 22. (2) It is presumption and rashnes to vow that to God, which he hath forbidden, and will not accept, Judges 11. 30, 31.

Q. Is it lawfull to vow any thing to God that is impossible?

* A. What we are not able to performe either 1. by reason of the common frailty of all men, Eccles. 5. 5. with 1 Cor. 7. 7. or (2) by reason of our subjection unto others we may not vow, as the wife, child, servant, may not vow without the liberty of their superiours, Numb. 30. 3, 4, 6, 7, 8, 12.

Q. What things are to be held in our free choice, and what not?

A. That thing is not to be held in our free choice, which we are necessarily bound unto before our vow, Lev. 27. 26 Deut. 23. 22, 23.

Q. Is it not lawfull to vow that which we are bound unto?

A. To quicken and stir us up the better to the performance of our duty, it is lawfull to renew the covenant and vow, which we made unto the Lord in Baptisme, Psal. 119. 106.

Q. How were vows commonly made to God?

R 2

A. To

A. To God vows were commonly with prayer, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiving, Psal. 65. 1. and 66. 13, 14. & 116. 14. John 2. 9.

Q. *When should vows be performed?*

* A. Vows should be performed speedily, Eccles. 5. 5. Deut. 23. 23. Psal. 76. 11.

Q. *What if we vow rashly?*

A. If we vow rashly, the rashnesse is to be repented of, the vow otherwise lawfull is to be performed.

Q. *What if we vow an unlawfull thing?*

A. A vow should not in any wise be the bond of iniquity, Mat. 15. 5, 6. 1 Sam. 25. 22, 39. Acts 23. 21.

Q. *Can faith being wrought and confirmed in us be fruitless and unprofitable?*

A. No: || for it k woeketh by love, k Gal. 5. 6.

Expos. || Q. *Why cannot faith be fruitlesse and unprofitable?*

A. By faith we are knit unto Christ, Rom. 11. 19, 20. Eph. 3. 17. and therefore it cannot be utterly fruitless, John. 15. 5. seeing we receive the sap of grace from him, John 1. 16. Col. 1.

19.

Q. *What*

Q. *What is the principall worke of faith?*

A. It † purifieth the heart, Acts 15.
9.

Expos. † Q. *What is it to purifie the heart?*

A. To purifie the heart is 1. to abate and crucitie the power of sin in the believer, and 2. by little and little to renew him in holiness and righteousness, Gal. 5. 24. & 6. 14.

Q. *Who is the author of sanctification?*

A. The Spirit of God is the author of sanctification, John 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11.

Q. *How doth faith purifie the heart?*

A. Faith is the instrument of the holy Ghost, whereby the heart is cleansed, Col. 2. 12.

Q. *What followeth thereupon?*

A. A fighting * and combating against sin and corruption, Gal. 5. 17.

Expos. * Q. *What is the cause of this combat in every regenerate person?*

A. Because those that are sanctified, are sanctified in every part, Col. 2. 11. 1 Thes. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part, Prov. 30 2,3. Phil.

3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. & 7. 25.

Q. How many kinds of combates be in a man regenerate?

A. His spirituall combate, is not 1. of the mind with the will, or the will with the affections onely, Numb. 22. 34. nor (2) of divers desires onely, in respect of sundry and different considerations; but (3) of the part regenerate, with the part unregenerate, Gal. 5. 17. as of the mind regenerate with the mind unregenerate, & so of the wil, &c.

Q. What are the properties of this combate?

A. This combate is (1) continuall, (2) against the first motions of sin, and not onely against outward grosse evils, Rom. 8. 13. Eph. 4. 22. Rom. 6. 17.

Q. What is the effect hereof?

A. The effect hereof is, that a man sanctified cannot do what he would, Gal. 5. 17. sometimes he is grievously foiled by the flesh, Mat. 26. 40, 41. but in the end the Spirit shall get the victory, 1 John 4. 4. & 5. 4. Rom. 8.

2. Rev. 2. 26.

Q. What else?

*A. A renouncing of 1 all evill in // affection; and of * grosse m sins, in life and conversation, 1 Acts 2. 38. m Acts 19. 18, 19.*

Expos. // Q. Why must a purged heart renounce all evill in affection?

A. A pure heart can no more delight in evill, then a cleane fountaine can send forth corrupt waters, Psal. 24. 4. Esay 32. 6, 8. Prov. 12. 5. therefore a purged heart must renounce all evill, Ezek. 36. 26, 27. Jer. 32. 39, 40.

Q. Why must he renounce all grosse sin in life and conversation?

** A. Because the will is the commander of the outward man, 2 Cor. 8. 11. if it be turned unto God, the conversation must needs be reformed, Jer. 3. 14, 17. 1 Sam. 12. 20, 21. 1 King. 8. 48, 49.*

Q. What is a third thing that followeth hence?

A. Love n and † delight in that which is good, joynd with a sincere // desire, purpose, and o endeabour daily to amend whatsoever is amisse, and to p lead a life

according* to the law of God, n Psalme
119. 97. o Phil. 3. 13, 14. Acts 11. 23.
p Psal. 119. 6.

Expof. † Q. *Whence comes it that the
believer doth love and delight in that which
is good?*

A. The same spirit which wrought
the grace of faith, and cleanseth the
heart, doth sweetly incline it both to
long after, and to cleave with joy to
that which is good, Ezek. 36. 27.
Ezek. 11. 19, 20. Rom. 6. 19. Psal.
86. 11.

Q. *Why doth the believer daily endea-
vour to reform what is amiffe?*

|| A. Because the true believer hath
laid aside the practise and desire of all
sin, Psal. 119. 113, 128, 163.

Q. *In what respect hath he laid aside
the practise and desire of all sin?*

A. Not onely 1. out of a foresight
of the ill consequences, and fearfull
evils that may fall, 1 King. 8. 47. Ezek.
18. 28. Luke 15. 17. but (2) even out of
love to the chiefest good, and all good-
nesse, 2 Cor. 5. 14.

Q. *In what manner?*

A. 1. With a true purpose, Psalme
119. 106. Acts 11. 23. and (2) a well-
advised

advised deliberation, Ruth 1. 16. therefore he is willingly to espie out and reform whatsoever is out of order Psal. 119. 59.

Q. Have all the like measure of grace?

A. All have not the like measure of grace, Rom. 12. 3. neither can with like victory overcome their corruption, Rom. 14. 1. & 15. 1 Phil. 3. 15.

Q. What use is to be made hereof?

A. 1. The strong should not wax proud, Rom. 11. 20. Gal. 6. 1. Rom. 14. 3. nor (2) the weak be dismay'd, Rom. 14. 4. Mar. 4. 31, 32.

Q. Why doth the believer resolve to lead his life according to the law of God?

* *A.* 1. The redeemed of the Lord do see that many waies they are bound to obey, Psal. 100. 2, 3. & 86. 13. 1 Cor. 6. 19, 20. 1 Pet. 1. 17, 18. and (2) also that it is a blessed thing to bear the yoke, Mat. 11. 29. 1 John 5. 3. Psal. 65. 4. & 119. 14. Gal. 6. 16. and so they resolve to deny their own will, and follow the Lord, Phil. 1. 27. and 3. 20. Acts 26. 7. 1 Pet. 4. 2, 3.

Q. Wherein is the summe of the Law contained?

A. In the q + ten Commandments, q Deut. 10. 4. & 4. 13. Expof.

Expos. † Q. *Where is the full exposition of the Commandments to be found?*

A. These ten Commandments are an abridgement of the whole Law, the full exposition whereof is to be found in the books of the Prophets, and Apostles, and holy men, who wrote by inspiration of the spirit, Exod. 34. 27. 1 King. 8. 9. Mat. 22. 40.

Q. *What rules are to be observed for the right understanding of the decalogue?*

A. For the right understanding of the ten Commandments, called the Decalogue, observe these rules.

1. The Law is spirituall, binding the soul and conscience to entire obedience, Rom. 7. 14. Mat. 5. 21, 22, 27, 28.

2. The meaning of the precepts is to be drawn from the main scope and end thereof, Mat. 5. 33, 34, 35, 36, 37.

3. The Commandment which forbiddeth a sin, commandeth the contrary duty; and the Commandment which requireth a duty, forbiddeth the contrary sin, Psal. 34. 12, 14. Esay 1. 16, 17. Marke 3. 4.

4. Under one vice expressly forbidden, all of the same kind, and that necessarily depend thereon, as also the
least

least cause, occasion, or inticement thereunto are likewise forbidden, Mat. 5. 21, 22, 27, 28. 1 John 3. 15.

5. Under one duty expressed, all of the like nature are comprehended, as all means, effects, and whatsoever is necessarily required for the performance of that duty.

Q. Is one and the same thing then commanded in divers precepts?

A. In divers, yea in all the commandments one and the same duty may in divers respects, be commanded, and one and the same sin may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman understand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duty of all that stand in the like relation one unto another.

Q. In what particular may this be explained?

A. As when the duty of one inferior towards his superiour is taught, there is taught the general duty which
all

all superiours owe to those that be under them, which inferiours owe to them that be over them, and which equals owe one another.

Q. How are they divided?

A. Into two † Tables, Deut. 5. 2 2. and 10. 1, 2.

Expos. † Q. What may be observed from the Commandments, as they are set downe together?

A. From the commandments, as they are set downe we may observe.

1. That the Law is most perfect, 1. Wise, 2. Just, 3. Equall, and 4. Strictly binding the Consciences of all men without exception, and that continually, Deut. 4. 5. &c. Psal. 19. 7. &c.

2. For order of Doctrines there is a perfect distinction of one commandment from another; but as touching practise they are so nearely knit together, that no one can be perfectly obeyed, unlesse all be obeyed, and he that breaketh one commandment, transgresseth the whole law, Deut. 27. 26. Gal. 3. 10. Jam. 2. 10, 11.

3. The love of God is the ground of our love to our neighbour, 1 John 4. 20. and 5. 1, 2.

4. Cur

4. Our love to our neighbour is a testimony of our love to God, Rom. 13. 8, 9, 10.

5. Such as be truly religious must have respect unto all Gods commandments. Psal. 119. 6.

6. The duties of the first Table are most excellent; and the breaches thereof more grievous then of the second, if equall proportion be observed, and comparison be made, 1 Sam. 2. 25. Esay 7. 13.

7. If two Commandements cannot be performed at once, the lesser must give place to the greater: so the love of God must be preferred before the love of our neighbour, and morall duties before outward circumstances, Hos. 6. 6. Mat. 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed unto God in and through Jesus Christ Mat. 19. 17, 18, 19. Exod. 19. 6, 7. 8. with 20. 1. &c.

9. All finnes here forbidden are to be shunned, and that both alwaies, and at all times. The duties commanded are perpetuall, to be practised
when

when the Lord giveth opportunity, and calleth thereunto.

Q. Which are the Commandements of the first Table?

A. The foure first, and they teach us the duty which we owe unto God immediately.

Q. Which are the Commandements of the second Table?

A. The six last, which instruct us in our duty towards our neighbour, Ephes. 6. 2.

Q. Which is the first Commandement?

A. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. What is the generall dutie required in this commandement?

A. That in || minde, will, affection, and the effects of these we take the true God in Christ, to be our God.

Expos. || Q. What are the speciall duties of this commandement, in respect of the minde?

A. The speciall duties of this commandement, are 1. Knowledge of God, 2. Acknowledgement, 3. Estimation, Deut. 4. 39. Esay 43. 10. Psal. 89. 6, 7. &c. and 9. 1, Jer. 24. 7. and 9. 24. Col. 1.

Col. 1. 10. Mic. 7. 18. and (4.)
Faith.

Q. What in respect of will and affection?

A. 1. Trust, 2 Chron. 20. 20. Psal. 27. 1, 3. and 37. 5. (2) Love, Deut. 6. 5. Psal. 18. 1. Mat. 10. 37. (3) Feare, (4) Reverence, Psal. 2. 10, 11. and 4. 4. 1 Pet. 1. 17. Matth. 10. 28. Jer. 10. 6, 7. and 5. 22. Lev. 19. 14. Psalm 130. 3. Rev. 15. 3, 4. (5) Hope, Lam. 3. 23, 26. Rom. 15. 13. Jer. 17. 13. (6) Humility, 1 Pet. 5. 6. Mic. 6. 8. Gen. 32. 10. (7) Patience, Psal. 39. 9. Rom. 12. 12. Heb. 10. 36. Job. 1. 21. Jer. 14. 22. (8) Joy, Psal. 33. 1. (9) Zeale, or fervour of will, Gal. 4. 18. (10) Desire of Gods presence in heaven, Phil. 1. 23. 2 Tim. 4. 8. Rev. 22. 17. 20.

Q. What in respect of the effects of these?

A. 1. Invocation Psal. 32. 6. and 65. 2. Phil. 4. 6. (2) Thankfulness, Psal. 75. 1. and 56. 12, 13. (3) Swearing by God alone, Deut. 10. 20. (4) Adoration, Deut. 6. 13. and 10. 20. Mat. 4. 10. and (5) Profession of his name, 1 Pet. 3. 15. Mat. 10. 32. Dan. 3. 17.

3. 17. and 6. 11. Rom. 10. 10.

Q. What is the generall sinne here forbidden?

A. All || failing to give God that aforesaid honour, which is due unto him: or else in † whole, or in part giving it to any other.

Expos. || Q. What speciall sinnes of omission are forbidden, in respect of the minde?

A The sinnes forbidden are 1. Atheisme, Psal. 14. 1. Tit. 1. 16. Exod. 5. 2. (2) Ignorance, Jer. 4. 22. and 9. 3. Psalme 14. 3. (3) Error concerning God, Rom. 1. 23. John 5. 23. (4) Infidelity.

Q. What in respect of will and affections?

A 1. Distrust, Heb. 10. 38. Esay 7. 9. Jer. 17. 5, 6. (2) Presumption, Mat. 4. 7. 1 Cor. 10. 6, 10. Numb. 15. 30, 31. (3) Want of love, 1 Cor. 16. 22. (4) Of feare, or (5) Of reverence, Psal. 36. 1. Deut. 28. 58, 59. (6) Prophanenesse, Rom. 1. 30. 2 Pet. 3. 4, 5. Prov. 1. 22. (7) despaire, Gen. 4. 13. (8) Impatience, Exod. 16. 3. and 17. 2, 3 (9) Deadnesse, and 10. Hardnesse of heart, Rom. 2. 5. Luke 2. 34.

Q. What

Q. What is forbidden in respect of both :

A. Unthankfulnesse, Rom. 1. 21.

Q. What speciall sins of commission are forbidden in respect of the heart ?

† *A. 1. Pride, Acts 12. 23. Dan. 4. 26, 27. Luke 18. 14. (2) confidence in wit, wealth, friends, or wicked devices, Jer. 17. 5, 6. & 49. 16. 2 Chron. 16. 12. (3) carnal love, Mat. 10. 37. John 12. 43. 2 Tim. 3. 2. (4) fear of man more then of God, Rev. 21. 8. Mat. 10. 28. Jer. 17. 2. (5) base delights that draw the heart from the fountaine of goodnesse, Mat. 24. 37. Luke 21. 34. & 14. 18, &c.*

Q. What in respect of the effects of mind and will ?

A. (1.) invocation of wood, stone, or Saints departed, Dan. 3. 2, &c. Esay 63. 16. (2) sacrificing to our nets, Hab. 1. 16. or blessing an Idoll, Esay 66. 3. 1 Sam. 31. 9. Psal. 106. 28. (3) dedicating holy daies to the honour of Saints Exod. 32. 6. or to the crosse, (4) professing homage or obedience to the Pope, 1 Cor. 7. 23. (5) representing God by an image, Deut. 4. 12, 15. Esay 49. 18. (6) society of
S mar

marriage with idolaters of this kind, Deut. 7. 1. Exod. 11. 15. 2 Chron. 21. 6. (7) seeking to wizards for help, Lev. 20. 6. 1 Sam. 28. 11, &c. and (8) ascribing any thing, whether it be property, worke, or glory that belongeth to the Lord alone, to any creature or thing, though we acknowledge it to be no god, Eph. 5. 5. Phil. 3. 14. Exo. 32. 8. Rom. 1. 23, 25. 1 Cor. 10. 20.

Q. Which is the second Commandment?

A. Thou shalt not make to thy selfe any graven Image, &c.

Q. What is the generall duty which this Commandment requireth?

A. That we do || worship the true God purely, according to his will.

Expos. || Q. What are the speciall duties here required?

A. The particular duties of this precept comprised under that generall are, 1. hearing, and 2. reading the Word, and 3. prayer, either publique or private, Mat. 28. 19, 20. Deut. 33. 10. Luke 4. 15. & 11. 1. & 1. 10. 1 Tim. 2. 1. (4) administration of the Sacraments, Mat. 3. 1, 6. & 26. 26, &c. and (5) discipline, Mat. 18. 15, &c. 2 Cor.

2. 6. 2 Thef. 3. 15. (6) meditation, Psal. 1. 2. & 37. 31. & 77. 15. (7) conference, Deut. 6. 7. Mal. 3. 16. (8) fasting, Luke 5. 35. Acts 13. 2. and (9) feasting, Esth. 9. 17. with all meanes and furtherance thereof.

Q. How must we be affected unto, and exercised in these duties ?

A. All these duties must be 1. approved, 2. exercised, 3. maintained, and 4. Performed purely, as God offereth opportunity, without carnall imaginations and conceits, Deut. 4. 2. & 12. 32. Acts 17. 29. Esay 40. 18, 22, &c.

Q. What is the general sin forbidden ?

A. All * omission of Gods true worship when it is required, and all false worship, either invented by others, or taken up of our own heads.

Expos. * *Q. What be the special sins of omission against this Commandment ?*

A. The omission of any of the former particular duties required, as of hearing, &c. Luke 14. 19. Esay 64. 7. is here forbidden.

Q. What are the sins of commission in respect of the heart ?

A. 1. Carnall imaginations in

A short Catechisme.

Gods worship, Acts 17. 29. (2) liking and approbation of our own inventions, Numb. 15. 39.

Q. What are the sins of act forbidden?

A. 1. Making Images for a religious use, Lev. 19. 4. & 26. 1. (2) worshipping God in, at, or before an image, 1 Kings 19. 18. 2 Kings 18. 1. (3) adding to, (4) or detracting from, or (5) changing any thing of the word of God, (6) instituting false Sacraments, (7) instituting offices in Gods Church, Deut. 4. 2. & 12. 32. 1 Kings 12. 31. 32. (8) wil-worship grounded only upon good intent or custome, Mat. 15. 9. Col. 2. 18, 23.

Q. Rehearse some speciall points of wil-worship here condemned?

A. 1. Popish fastings, 2. going on pilgrimage, 3. vows, of poverty, single life, or any superstitious or vaine thing : 4. tying Gods presence to time or place, Numb. 23. 28, 29. 1 Sam. 4. 4, 7. 2 Sam. 15. 25. Job 4. 20. (5) praying upon beads.

Q. What be the occasions of Idolatry condemned?

A. 1. Maintaining of any Idolatrous

trous customes, as fit and decent to adorne and beautifie the worship of God, Deut. 12. 30. Esay 30. 22. (2) society with false worshippers of God in marriage, Deut. 7. 3, 4. Exod. 23. 32, 33. and (3) making leagues of amity with them, 2 Chro. 19. 1, 2.

Q. What is the third commandment?

A. Thou shalt not take the Name of the Lord thy God in vaine, &c.

Q. What is the generall duty required in this Commandment?

A. That we should use the titles properties, workes, and ordinances of the Lord with knowledge, faith, reverence, joy and sincerity, in thought, word, and conversation.

Expos. † Q. What be the speciall duties of this commandment in respect of our thoughts and affections?

A. The speciall duties of this precept are, 1. reverent meditation of Gods titles, properties, and Word, Psal. 8. 1, &c. Psal. 1. 2. and (2) diligent observation of his workes, both of creation, and providence, mercy and judgement, Psal. 104. 24. and 107. 43.

Q. What be the speciall duties in respect

speēt of hearing the word and prayer ?

A. Hearing the word, and calling upon Gods name, (1) with desire, Psal. 42. 1. (2) care, (3) diligence, Eccles. 4. 17. Job. 5. 27. (4) constancy, Psal. 122. 2. (5) zeal, James 5. 16. Mat. 11. 12. (6) faith, James 1. 6. John 5. 24. (7) joy, Mat. 13. 44. and (8) humility, Esay 66. 2. & 57. 15.

Q. *What is required in receiving the Sacrament ?*

A. Receiving the Sacrament 1. with due preparation, and 2. right affection, 1 Cor. 11. 21, 28. Num. 9. 6, &c.

Q. *What in confession of our sins ?*

A. Making confession of our sins (1) with grief, Ezra 9. Dan. 9. (2) with broken-heartednesse, Psal. 51. 17. and (3) with purpose of amendment, Job 39. 37, 38.

Q. *What in speaking of Gods word and workes ?*

A. Speaking of Gods word and workes 1. with sincerity, 2. fear, and 3. reverence, 4. upon just occasions, Psal. 119. 46. Deut. 28. 58.

Q. *What in swearing by Gods name ?*

A. Swearing by the Name of God 1. in truth, 2. judgement, and 3. equity,

quity, 4. being lawfully called thereunto, Jer. 4. 2.

Q. What in the use of meat, drinke, &c.

A. Using apparell, meat drinke, sleep, recreation, &c. 1. after a sanctified manner, 2. with prayer, 3. with moderation, and 4. to the glory of GOD, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4, 5. 1 Cor. 10. 31.

Q. What in the profession of Religion?

A. With an outward profession of Religion, joyning an unblameable conversation, Phil. 1. 27. 1 Pet. 3. 1, 2. Tit. 2. 10. Mat. 5. 16.

Q. What is the generall sinne forbidden?

A. Omitting || the duty here required, using his † Name when we ought not, or otherwise then we should.

Q. When is the Name of God taken otherwise then it should?

A. When it is used ignorantly, superstitiously, without faith really, not to a right end, hypocritically, falsely, against conscience, and when men name themselves Christians, but live scandalously.

Expos. || *Q. What are the speciall sins of omission here forbidden?*

A. The speciall sins forbidden are omission or neglect 1. to know, Psal. 92. 5, 6, &c. (2) to observe, Zeph. 3. 5. (3) to meditate, or 4. to make use of the titles, properties, ordinances, or workes of God, Mat. 13. 19. and 7. 26, &c. and 10.

Q. What is forbidden in respect of our thoughts?

A. 1. Light, 2. unreverent, 3. vaine, 4. false, 5. superstitious, or 6. wicked thinking thereof, Mal. 2. 17. Psal. 50. 21.

Q. What is forbidden in praying?

A. Praying 1. without understanding, 1 Cor. 14. 15. (2) without desire, or (3) care to speed, Mat. 6. 7. or (4) without faith in Gods promises, Rom. 10. 14.

Q. What in bearing the word?

A. Hearing 1. without attention, or 2. care to get good thereby, Ezek. 33. 30. Acts 28. 21, 22.

Q. What in receiving the Sacraments?

A. Receiving the Sacraments 1. ignorantly, 2. for custome, 3. without holy preparation, and 4. without affection

section required, 1 Cor. 11. 17, &c.

Q. What is forbidden in swearing?

A. Swearing 1. vainly, Jer. 5. 7. Mat. 5. 34. (2) rashly, 2 Sam. 19. 7. Eccles. 9. 2. (3) falsely, Zach. 5. 3. Jer. 5. 2.

Q. What in speaking of God?

A. 1. Wicked blasphemy against God, Lev. 24. 11. 2 Kings 19. 22. (2) cursing and banning, 1 Sam. 17. 43.

Q. What is forbidden in the use of the creatures?

A. Abusing the creatures 1. in excess, Amos 6. 1, &c. or (2) in superstition, Col. 2. 20, 21. Gen. 32. 32.

Q. What is forbidden in the profession of Religion?

A. 1. Making a sport of sin, Prov. 14. 9. Jer. 11. 15. and (2) living scandalously in the profession of Religion, 2 Sam. 12. 14.

Q. Which is the fourth Commandment?

A. Remember the Sabbath day, &c.

Q. What is the generall duty here required?

A. That the whole * Sabbath or Lords day be set a part from all common use,

use, as help to the Lord, both publique-ly and privately in the practise of the duties of necessity, holiness, and mercie.

Expof. * *Q. What be the particular duties here required going before the publique assembly?*

A. In this Commandment it is enjoined, 1. that we finish all our worldly buinesses in six dayes, Deut. 5. 13. and (2) that we rise betimes in the morning upon the Sabbath, Marke 1. 35. compared with ver. 38, 39. Exod. 32. 5, 6. Psal. 92. 2. and (3) prepare our selves for the publique Congregation.

Q. How must we prepare our selves for the publique assembly?

A. 1. By prayer, 2. meditation, 3. thanksgiving, and 4. examination of our hearts, Eccles. 4. 17. Psal. 93. 5. 2 Tim. 2. 19. (5) going about the works of mercy, and instant necessity with heavenly minds, Mat. 12. 1, &c. Luke 13. 15.

Q. What are the duties of the publique assembly?

A. It is required that we joyne with the people of God in the publique
Con-

Congregation, 1. Hearing the Word read and Preached, 2. Calling upon Gods Name, 3. Receiving the Sacraments, 4. Praying God for his mercies, 5. Singing of Psalmes, 2 Kings 4. 23. Acts 13. 14, 15, 44. & 15. 21. & 16. 13. & 17. 2. & 20. 7.

Q. How must we be employed in these exercises?

A. In these exercises we must 1. be all the while attentive, Acts 16. 14. (2) reverent, Esay 66. 2. and (3) eager to get good, Psal. 42. 1, 2. (4) not departing till the blessing be pronounced, Ezek. 46. 1, 2, 10. Acts 10. 33. 1 Cor. 14. 16.

Q. How must the day be spent after the publique assembly?

A. After the whole day is to be spent with delight and cheerfulness, 1. In religious meditation, 2. reading, and 3. conference, and 4. workes of necessity and mercy, Esay 58. 13, 14. Acts 17. 11. Psal. 1. 2. Luke 24. 14. 17. 1 Cor. 16. 2.

Q. What is the generall sinne here forbidden?

A. All neglecting || of the duties of that time, + prophaneing of that day, in whole

whole or in part; by needlesse woorkes, words, or thoughts, about our callings or recreations.

Expos. || *Q. What are the sins of omission here forbidden?*

A. Here is forbidden idlenesse or a negligent omission of any duty required, either 1. in whole, or 2. in part, 3. for matter, or 4. manner.

Q. What particulars may be named?

A. 1. Sleeping out the Sabbath in the morning, 2. slight preparing our selves for the publike assembly, 3. absence from it, 4. coming late, 5. sleeping there, 6. staring about, 7. going forth before the blessing, 8. misapplying the word, Mat. 20. 6. Acts 20. 9.

Q. What are the sins of commission forbidden?

† *A.* All prophanation of the Sabbath, or any moment of that pretious time, with 1. worldly cares, 2. worldly words, or 3. worldly bulineses, is condemned, Esay 58. 13.

Q. What particulars may be named?

A. As 1. travailing journeyes, Exo. 16. 29, 30. (2) keeping faires, Neh. 13. 15, 16, 17. (3) labouring in seed-time

time and harvest, Exod. 34. 21. (4) going on trifling errands, &c. (5) vaine recreations, as 1. bowling, 2. shooting, 3. hunting, 4. stoole-ball, &c. on this day are unlawfull.

Q. Which day is to be set apart as holy to the Lord?

A. It is morall and perpetuall to keep one day in seven as holy: from the creation to the resurrection of Christ the seventh day was instituted: after Christ his resurrection the † first day of the weeke was ordained and is to be kept for ever.

Q. Why was the first day of the weeke ordained since Christs resurrection?

† *A.* The worke of our redemption is the greatest worke that ever was, John 3. 16. and by Christ his resurrection from the dead, a new Creation was as it were finished: wherefore seeing that he rose againe the first day, it was (as Divines agree) meet the Sabbath should be changed to the first day, Acts 20. 7. 1 Cor. 16. 2.

Q. Which is the first Commandement?

An. Honour thy Father and thy Mother, &c.

Q. Who are meant by Father and Mother?

A. Not

A. Not onely naturall parents, but also || all Superiours in office, age, and gifts

Expof. || **Q.** *Why are all Superiours called by the name of Father and Mother?*

A. All Superiours are called by the name Father and Mother, 2 King 2. 12. and 5. 13. Elay 19. 13. (1) Because they are sweet and pleasant names, apt to signifie both the affection that Superiours ought to beare towards their inferiours, and also to perswade inferiours cheerefully to performe their duty: 2. Household society also is of all others the first, from which all others spring, by the encrease of mankind, Gen. 4. 1, 2. and 2. 1.

Q. *What is it to honour?*

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to reeld it to them.

Q. *Are the duties of inferiours onely here intended?*

An. **As:** but of superiours and equals also.

Q. *What then is the generall duty required in this Commandement?*

A. That

A. That wee carefully* obserbe that order **G D D** hath appointed amongst men, and doe the duties tohich wee owe unto them, in respect of their places and degrees.

Expof.* Q. *What is required of all men, as they stand in relation one to another?*

A. Of all men as they stand in relation one to another, here is required 1. Wisedome, and 2. Justice to yeeld to every man, that which appertaines to his place, 1 Pet. 2. 17. (3) Love, and 4. Diligence in fitting themselves with gifts meet for their place, 2 Tim. 2. 15, and 5. Doing their duties modestly, Job 31. 13, 14. and 6. Moderation in bearing with the defects of others, Gal. 6. 1. and 7. Prayer for the mutuall good of others, Jam. 5. 16.

Q. *What is the duty of inferiours to their Superiours?*

An. To be subject, || reberent, and thankfull, bearing with their wants, and cabering them in love.

Expof. || Q. *What is the duty of the subjects to the Magistrate?*

A. 1. The wholsome lawes of Magistrates must be carefully observed, Tit. 3. 1. 1 Pet. 2. 13. Rom. 13. 2.
(2) Their

(2) Their persons reverenced, Prov. 24. 21. 1 Pet. 2. 17. and defended with the goods, body, and life of the subject; and 3. To them tribute and custome is freely and willingly to be payed, Rom. 13. 6, 7. 2 Sam 18. 3. and 21. 17.

Q. What is the duty of people to their Minister?

A. 1. The Ministers of the Gospel must be had in singular love for their workes sake, 1 Thies. 5. 13. (2) Their Doctrin must be received with gladnes of heart, Heb. 13. 17. Luke 10. 16. 1 Thies. 2. 13. (3) Themselves must be defended against the wrongs of wicked men, Rom. 16. 4. and 4. Be made partakers of all good things for this life, Gal. 6. 6.

Q. What is the duty of wives to their husbands.

A. Wives must after a speciall manner, 1. Love, 2. Feare, and 3. Obey their Husbands, yea though they be froward; 4. This must be manifested in word and behaviour, Ephes. 5. 33, 22, 23, 24. Col. 3. 18. 1 Pet 3. 1. 1 Sam. 25. 3. (5) They must be helpers to them in godlinesse, and in the things

things of this life, Gen. 2. 18. 1 Pet.
1. Prov. 31.

*Q. What is the duty of Children to their
parents?*

A. Children must 1. Embrace the in-
structions of their parents; 2. Con-
tinue in feare and obedience to the
end, 3 Not bestow themselves in mar-
riage without their consent, Eph. 6.
1. Luke 2. 51. Exod. 18. 19. Ruth 3.
5. Judg. 14. 2. and 4. Minister freely
unto their necessities, 1 Tim. 5. 4. Gen.
47. 12.

*Q. What is the duty of servants to their
Masters?*

A. Servants must 1. Wisely, 2.
Faithfully, 3. Willingly, and 4. Pain-
fully bestow their time appointed in
their Governours service, Tit. 2. 9, 10.
Eph. 6. 5, 6. Gen. 31. 38. 1 Tim. 6. 1,
2. submitting themselves to holy in-
structions, bearing rebukes and cha-
stisements, though they be unjust; 1.
Without grudging, 2. Stomack, 3.
Sullen countenance, 4. Answering
again, or 5. Resistance, Tit. 2. 9. 1
Pet. 3. 18. untill they can use some just
and lawfull remedy.

*Q. What is the duty of weake Christi-
ans?*

T

A. Weak

A. Weake Christians must not secure the strong, for using their liberty.
Rom. 14. 2, 3.

Q. What is the duty of young men?

A. Young men must give due respect to the aged, asking their counsell, rising up before them, giving them leave to speake before them, &c. Tit. 2. 6. 1 Pet 5. 5. Levit. 19. 32. Job 32. 46.

Q. What is the duty of Inferiours in gifts?

A. Inferiours in gifts, 1. Must not grudge or disdain their superiours, but 2. seek to make benefit of the gifts that God hath given them, Iohn 4. 19. Rom. 16. 1, 2, 3, &c.

Q. How must all these duties be performed?

A. All these duties are, 1. Cheerefully, 2. Diligently, and 3. Faithfully to be performed to superiours, though they be wicked and ungodly, in respect of the Commandment, will, and authority of God, who hath so appointed, Psal. 119. 4, 14, 32. 117.

Q. What is the duty of Superiours?

An. To carry * themselves gravely, meekely, and after a seemely manner towards their inferiours.

Expos.

Expos. * Q. *What is the duty of the Magistrate?*

A. Magistrates ought by all good meanes to procure the good of their subjects, making holy and just lawes for the maintenance of piety and justice; appointing officers that bee
1. Wise, 2. Couragious, and 3. Fea-
ring God, to see justice executed; and
4. Labouring to root out sinne by
punishing offenders justly, and in-
couraging the godly, 1 Tim. 2. 2. 2
Chron. 19. 5. &c. Rom. 13. 4. Deut.
7. 18, 19. Psal. 101. 6, 7, 8. 1 Pet. 2.
13. Esay 49. 23.

Q. *What is the duty of the Minister?*

A. Ministers must 1. Labour in pri-
vate reading, meditation, prayer, and
2. In publike teaching, by instruction,
exhortation, rebuke, and comfort, 3.
In keeping the holy things of GOD
from contempt, and 4. Watching o-
ver their flocks, that their people be
not corrupted, 1. By false Doctrine,
or 2. By scandalous conversation, 1
Tim. 4. 13, 16. and 3. 2, &c. 1 Sam.
12. 23. Deut. 33. 9, 10. Ezek. 33. 7,
&c. and 34. 4. Acts 20. 28. Matth. 7.
6. Prov. 27. 23. Ezek. 44. 23. 24.

Q. What is the duty of husbands

A. Husbands must 1. choose religious wives, 2. Dwell with them as men of knowledge, 3. Love them dearely, 4. Beare with their infirmities, 5. Protect them, 6. Provide things necessary for their state and calling, 7. Allow them competent maintenance, imployment, and liberty, specially for the service of God, 8. Rejoyce and delight in them, 9. Prudently admonish them in great love and tenderesse, and 10. Praise them for their faithfulnessse, 2 Cor. 6. 14. 1 Pet. 3. 7. Eph. 5. 33. Gen. 34. 67. Gen. 20. 16. 1 Sam. 30. 5, 8. Eph. 5. 28, 29. Exodus 21. 10. Proverbs 5. 18. Gen. 26. 8. Esay 62. 5. Gen. 30. 2. Job 2. 10, 13.

Q. What is the duty of Parents?

A. Fathers must 1. Bring their Children to holy Baptisme, Gen. 21. 4. (2) Mothers must nurse their own Children if they be able, 1 Tim. 5. 16. Gen. 21. 7. 1 Sam. 1. 22. (3) Both must bring them up in instruction and feare of the Lord, Eph. 6. 4. Deut. 6. 6, 7, 20. Exod. 12. 26. (4) They must keepe them in subjection, (5)

Traine

Traine them up in some honest labour and calling, Gen. 4. 1, 2. (6) Lovingly, and seasonably correct their faults, not without compassion and sorrow, Prov. 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. (7) Bestow them fitly in marriage, and that in due time, 1 Cor. 7. 36, 38. Jer. 26. 6. and (8) lay up some thing for them as ability will suffer, 2 Cor. 12. 14. Prov. 19. 14.

Q. What is the duty of Masters?

A. Masters must 1. chuse into their houses true, and religious servants; and 2. when they are entertained take care to inform them privately, and 3. see that they serve God in publique also, Psal. 101. 6. Acts 10. 2. Josh. 24. 15. Gen. 18. 19. Exod. 20. 10. (4) provide and give them fit meat, lodging, wages, work, time of refreshing, Prov. 27. 27. 1 Cor. 9. 9. Deut. 24. 14, 15. Prov. 31. 15. (5) take care of them when they be sick, that they perish not for want of good attendance, Mat. 8. 6. and (6) admonish, rebuke, and correct them, if need require, Prov. 29. 19. Eph. 6. 9. Col. 4. 1.

Q. What is the duty of strong Christians?

T 3

A. Strong

A. Strong Christians must 1. bear with the infirmities of the weake, 2. seek to build them forward, 3. use their liberty aright, for edification and not for offence; 4. forbear even things lawfull for the good of their neighbour, Rom. 15. 1, 2. & 14. 13, 15, &c. 1 Cor. 8. 3.

Q. What is the duty of old men?

A. Old men should be examples of 1. patience, 2. sobriety, and 3. holiness, 4. sound in faith, 5. able to give good counsell and direction. Tit. 2. 2, 3, 4.

Q. What is the duty of such as excell in gifts?

A. Such as excell in gifts must not 1. despise others, but 2. imploy their graces for the good of them.

Q. What is the duty of equals?

A. Equals must regard the dignity and worth of each other, modestly carry themselves one towards another, and in giving honour goe one before another, Eph. 5. 21. Rom. 12. 10.

Q. What is the sixth Commandment?

A. Thou shalt do no Murder.

Q. What is the generall duty of this Commandment?

A. What

A. That by all meanes lawfull we desire and study to preserve our || stone person, and the † person of our Neighbour.

Expos. || Q. What are the speciall duties of this Commandment in respect of our selves?

A. The speciall duties of this Commandment in respect of our selves, are 1. love, and 2. care to preserve the vigor of mind, and strength of body, that they may be serviceable to the Lord, and fit for our brothers good, Eph. 5. 29.

Q. By what means is vigor of mind and body preserved?

A. 1. By cheerfulnesse, Prov. 17. 22. (2) by sobriety in 1. care, 2. meat 3. drinke, 4. apparell, 5. recreation, and 6. use of physick, Mat. 6. 34. Prov. 25. 26. and 23. 2. And (3) by moderation 1. in labours, Ecclel. 4. 8. and 2. sleep.

Q. What meanes of refuge must be used against violence and danger?

A. Lawfull meanes of refuge from violence and danger, as 1. giving soft words, 2. courteous answers, Judg. 8. 23. Prov. 15. 1. (3) flying and shunning the company of angry

persons, Prov. 22. 24, 26. (4) using the benefit of Law, Deut. 17. 8, &c. and weapons for our necessary defence, &c.

Q. What are the inward duties of this Commandment in respect of our neighbour?

† *A.* The inward duties in respect of our neighbour are, 1. love, Rom. 13. 8. (2) rejoycing at the good of their persons, 1 Cor. 12, 25, 26. Rom. 12. 15.

Q. What if our neighbour be in distresse, have done us wrong, or hath infirmities?

A. We must use 1. compassion and tenderneffe of heart towards them, Eph. 4. 31, 32. (2) patience, bearing wrongs, forgiving injuries, Col. 3. 12, 13. (3) passing by some wants in mens words or actions, Eccles. 7. 21. Prov. 17. 9. (4) covering them with silence, (5) taking all things in the best sence, 1 Cor. 13. 5, 7.

Q. What is required in respect of speech and behaviour?

A. 1. Courteous behaviour, Eph. 4. 32. (2) easines to be intreated, Jam. 3. 17. (3) gentle answers, Prov. 15. 1.

(4)

(4) hearing our inferiours speak in our just defence, Job 31. 13. (5) avoiding all occasions of strife, (6) parting with our owne right sometimes for peace sake, Gen. 13. 8, 9. (7) not neglecting any duty of love and friendship, though we be forced to go to Law for our right, Rom. 12. 18.

Q. What is our duty to the poor, distressed, or wronged?

A. 1. Relieving the needy, 2. visiting the sick, 3. cloathing the naked, 4. lodging the stranger, &c. Heb. 13. 2, 3. Job 31. 19, 20. (5) pleading for the life and person of the poor, and such as be wronged, and 6. delivering them also, if it stand in our power, Prov. 24. 11, 12.

Q. What is our duty to them that be under our power and offend?

A. Using mildnesse in rebukes, and moderation in correction, Gal. 6. 1. yet according to the quality of the offence, Jude v. 22, 23.

Q. What is the duty tht we owe to all men in respect of our actions?

A. 1. To be harmlesse and innocent towards all men, Psal. 15. 3. (2) taking care that they sustaine no harm
by

by us or ours, Exod. 21.8. in their persons in taunt, Mat. 5. 22. stripe, or ill handling, Lev. 24. 19.

Q. What is our duty towards our own or our neighbours cattell?

A. To our own and our neighbours cattell we must shew mercy, Prov. 12. 10.

Q. Which is the generall sin here forbidden?

A. All neglect of our || stone, or our neighbours † preservation or desire of our stone or their hurt, conceived in heart, or declared by word, gesture, or deed:

Expos. || *Q. What are the special sins whereby the vigor of mind and health of body is impaired?*

A. In respect of our selves by this Commandment is forbidden 1. excessive sorrow, Prov. 17. 22. (2) distracting care, 3. thoughts against our selves, 4. solitary muling on the temptations of Satan; 5. neglect of meat, drinke, apparell, recreation, phylick, sleep, labour, &c. or 6. excessse therein.

Q. What speciall sins be forbidden as occasions of hurt or danger?

A. 1. Med-

A. 1. Medling with other mens matters, Amos 4. 1. Prov. 23. 21. and 26. 17. (2) desperate adventures, (3) companying with them that be makebates, quarrellous, and furious, &c. Prov. 26. 20, 21. (4) doing that whereby we are or may be stirred up to anger, and 5. refusing to crave the aid of the Magistrate.

Q. What inward sins are forbidden in respect of our neighbour?

† *A.* In respect of our neighbour, (1) hatred, 1 John 3. 15. (2) envy, Prov. 14. 30. (3) unadvised anger, Mat. 5. 22. (4) pride, Prov. 13. 10. (5) desire of revenge; (6) foolish pity.

Q. What sins in word are condemned?

A. 1. Reproching for sin or any other infirmity, as poverty, baseness of blood, stammering, Lev. 10. 14, &c. (2) chidings, brawlings, crying with an unseemly lifting up of the voice, Eph. 4. 31. (3) complaints to every one of the injury we have received, (4) breaking jests upon our neighbour.

Q. What sins in behaviour?

A. Dis-

A. Disdainfull or scornfull carriage, as 1. dejectednesse of countenance, Gen. 4. 5. (2) nodding the head, (3) pointing with the finger, or (4) using any other provoking gesture, Prov. 6. 17.

Q. What sins in respect of them that have done us wrong?

A. Stubbornnesse, and implacablenesse, Rom. 1. 31.

Q. What in respect of the poor and distressed?

A. 1. Oppression, Lev. 19. 13. (2) with-drawing corne from the poor, Prov. 11. 26. (3) detaining the hirelings wages, Lev. 19. 13. Jer. 22. 13. (4) not restoring the pledge, Exod. 22. 26.

Q. What deeds are condemned in respect of all men in generall?

A. 1. Quarrelling, Tit. 3. 2. (2) striking, (3) wounding, Exod. 21. 18, 22, 26 (4) placing manhood in revenge or bloodshed, Prov. 20. 22 (5) extremity of punishment, Deut. 25. 2. (6) all taking away of life, otherwise then in case of 1. publique justice, 2. iust war, and 3. necessary defence, Exod. 21. 12. Gen. 9. 6. and (7) all
spa-

sparing those the Lord commandeth to be punished, Prov. 17. 15.

Q. What is the seventh Commandement?

A. Thou shalt not commit adultery.

Q. What is the generall duty of this Commandement?

*A. That we should * keep our selves pure in soul and body, both towards our selves and others.*

*Expos. * Q. What is the inward duty here required?*

A. Purity of heart, 1 Thes. 4. 3.

4.

Q. What is commanded in respect of our words?

A. Speech favouring of sobriety, Col. 4. 6.

Q. What are the meanes of chastity?

A. 1. Temperance in sleep, recreation, and diet both for quantity and quality, Luke 21. 34. 1 Thes. 5. 6. (2) convenient abstinence, 3. watching, and 4. fasting, 5. modesty in apparel, 1 Tim. 2. 9. (6) gravity in behaviour, Tit. 2. 3. (7) making a covenant with our sight, hearing, and other senses, Job 31. 1. Psal. 119. 37.

Q. What duties are required in respect of action?

A. 1.

A. 1. Possessing our vessels in holiness and honour, 1 Thes. 4. 5. (2) in such as have not the gift continency, holy mariage, 1. with such as be fit, 1 Cor. 7. 2. 9. 39. and (2) therein due benevolence, 3. fidelity, and 4. confidence each to other, 1 Cor. 7. 5.

Q. *What is the generall sin here forbidden?*

A. All uncleanness of || heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Expos. || Q. *What inward sins be forbidden?*

A. 1. Filthy imaginations and 2. lusts, Col. 3. 5.

Q. *What abuse of senses is condemned?*

A. 1. Speaking or 2. giving ear to rotten and corrupt communication, Eph. 5. 3. 4. 1 Cor. 15. 33. (3) wantonnesse of the eyes, Mat. 5. 28. (4) giving them liberty to wander, and to rove about, 2 Sam. 11. 2.

Q. *What be the occasions of uncleanness?*

A. 1. Idleness, Ezek. 16. 49. (2) intemperance in sleep or diet, Jer. 5. 18. (3) excessse, Eph. 5. 18. (4) newfangle-

fangleness, Zeph. 1. 8. (5) immodest in apparell, Esay 3. 16, &c. (6) wearing that which agreeth not to our sex, Deut. 22. 5. (7) lascivious pictures, 1 Thes. 5. 22.

Q. What sins be forbidden in behaviour?

A. 1. Impudency, 2. lightnesse in countenance or behaviour, Prov. 7. 13. (3) painting the face, 2 Kings 19. 30. (4) unnecessary companyings with lewd persons, Prov. 5. 8. (5) promiscuous dancing of men and women. Mat. 6. 22.

Q. What sins of action be condemned?

A. 1. Fornication, Deut. 22. 28. (2) adultery, Deut. 22. 32. (3) incest, Lev. 18. 6. (4) abhorring marriage, or 5. unlawfull entrance into the same.

As 1. when the parties are within the degrees of affinity prohibited, Lev. 18. 6. (2) formerly contracted, Deut. 22. 23. or (3) married to some other who are yet a live, Rom. 7. 2.

6. Unseasonable or intemperate abuse of marriage bed, Lev. 18. 19. Heb.

Heb. 13. 4. and (7) All unnaturall lusts, Lev. 18. 22, 23. Rom; 1. 26.

27.

Q. What is the eighth Commandement ?

A. Thou shalt not steale.

Q. What is the generall duty of this Commandment ?

A. That by all good meanes we further the outward † estate of our selves and of our neighbour.

Expos. † What be the speciall duties of this Commandement belonging to all men ?

A. The speciall duties of this Commandement are, 1. An honest calling, 1 Cor. 7. 20. Gen. 4. 2. (2) Faithfull labouring, Eph. 4. 28. (3) True and honest dealing therein, Psal. 15. 2. (4) Frugality.

As 1. Honestly keeping what wee have gotten, 2. Wisely ordering our expences, and 3. Conveniently using what God hath given, that we may be helpfull to others, Prov. 21. 20.

5. Contentation with our estate, be we never so poore, 1 Tim. 6. 6, 7, 8.

Q. What is the duty of the borrower ?

A. We

A. We must borrow, 1. For need, and 2. For good ends, 3. What we are able to repay, and 4. Make payment with 1. Thanks, and 2. Cheerefulness, Exod. 22. 14, 15. (3) At time appointed, Psal. 15. 4. or 4. If we cannot keepe day, then by all other meanes contenting the creditor.

Q. What is the duty of the giver?

A. We must give 1. freely, Luke 6. 30. (2) Justly, Esay 58. 7. and (3) Cheerefully, 2 Cor. 9. 7. (4) According to our ability, and our neighbours necessity, 2 Cor. 8. 13.

Q. What is the duty of the lender?

A. We must lend 1. Freely, 2. Not requiring our owne before the day appointed, 3. Not compounding for gaine, 4. Forbearing or forgiving, 1. The whole, or 2. Part of the summe lent, if it cannot be paid without the hazard of undoing the borrower, Luk. 6. 35.

Q. What is the duty in buying, selling, &c.

A. We must use, 1. Truth, 2. Faithfulness, 3. Justice, and 4. Indifferency in Buying, Selling, Letting, Hiring, Partnership, &c. Mat. 7. 12. 1 Thes. 4. 6.

Q. Rebearse some particulars?

A. 1. Not concealing the fault of wares, or other commodity, or 2. Not taking advantage of the necessity or unskillfulnesse of the one party, but 3. Equally respecting the good of each other, Gal. 5. 13.

Q. What is the duty of men in respect of things found, and committed to our trust, &c.

A. 1. Seasonable, and 2. Faithfull restoring, 1. Of things committed to our trust, Exod. 22. 7, 8. (2) And of things found, Dent. 22. 2, 3. and 3. Of things unlawfully gotten, Levit. 6. 2 &c.

Q. What is the duty of men in suretiship?

A. 1. Good advisednesse in undertaking suretiship, 2. That it be in matters not above our ability, and 3. For such as are knowne and approved Christians, Prov. 11. 15. and 17. 18.

Q. What if we be compelled to recover our owne?

A. Moderation in recovering that which is our owne, must be used, Phil. 4. 5.

Q. What

Q. What is the duty of Ministers that receive Tythes?

A. Ministers that receive the Tithes must feed the flock committed to their charge, Ezek. 34. 2.

Q. What is the duty of Lawyers in respect of their Clyents?

A. Lawyers must 1. Take no cause into their hands, which they see can have no good end with equity; Esay 5. 20. Psal. 15. 5. and 2. They must follow those which they undertake to defend, with all honest, 1. Diligence, and 2. Faithfulnesse, 3. For love of equity, and 4. Not of gaine, 3. They must end sutes with all possible dispatch and good expedition, Exod. 18. 13, &c.

Q. What is the generall sinne here forbidden?

A. All || neglect to further our owne, or our † neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by unjust and indirect dealing.

Expof. || *Q. What bee the speciall sinnes against this Commandement in respect of our selves?*

A. Actuall sinnes of Commission,
V 2 here

here forbidden are, 1. Idlenesse, 2. Inordinate walking, Prov. 12. 11. 2 Thes. 3. 11. (3) Covetousnesse, 1 Tim. 6. 10. (4) Miserable pinching, and defrauding our selves of the good things which God hath given us, Eccle. 6. 1, &c. and 2. 26. (5) Wastefull consuming of our substance.

Q. How doe men wastefully spend and lavish their substance ?

A. By lavish spending in 1. Meat, 2. Drinke, 3. Apparell, 4. Buildings, 5. Unnecessary gifts, sports, &c. Prov. 21. 17. Eph. 5. 18. and 6. By unadvised suretiship, Prov. 23. 13.

Q. What sins are condemned in respect of our neighbour ?

A. † In respect of our neighbour, is condemned grutching at the prosperity of others.

Q. How do men sin in borrowing ?

A. By borrowing, 1. To maintain idlenesse, 2. To defraude men of their right, 3. Borrowing what we are not able to repay, Ezek. 18. 7. (4) Borrowing upon interest, unlesse it be in case of necessity, 5. Denying what we have borrowed, or 6. Repaying unwillingly, Psal. 37. 21. Levit. 19. 13.

Q. How

Q. How doe men sinne in lending?

A. 1. Lending upon Vsurie, Exod. 22. 25. Exactting increase meerely for the loane, Ezek. 18. 8. (2) cruell requiring all a mans debts, Esay, 58. 3. without mercy or compassion.

Q. How doe men sinne in bargaining, buying, &c?

A. By using in bargaining, buying, selling, letting, hiring, partnership, 1. Injustice, 2. Craft, 3. Fraud, or 4. Falsehood, 1 Thes. 4. 6.

Q. What particulars may be given hereof?

A. As 1. Making things litigious and doubtfull, 2. Respecting a mans owne commodity onely, 3. Parting with bad wares for good, Amos 8. 5. or 4. Good at an excessive rate, 5. Enhauing the just price, meerely because we sell for day, 6. ingrossing wares into our owne hands, that we may sell them at our owne pleasure, 7. Dispraying what we are to buy, Prov. 20. 14. or 8. Praying what we are to sell without just cause, and for our meere advantage, 9. Buying underfoot, especially of such who sell for need, 10. Abusing mens simplicitie and

unskilfulnesse, 11. Using false weights, ballances, measures, and lights to deceive, Levit. 19. 35. Prov. 11. 1. (12) Selling things hurtfull, and not vendible; as 1. Dispensations for sinne, 2. Charmes, 3. Church livings, Prov. 20. 25. Mal. 3. 8. (4) Crucifixes, &c.

Q. How doe men sin in keeping things found or laid to pledge &c.?

A. 1. By detayning things strayed, 2. Found, Exod. 23. 4. Deut. 22. 1, 2, 3. (3) Or the meanes of our neighbours living layed to pledge, Exod. 22. 26, 27. as 4. Also things committed to our trust and custody, Deut. 27. 19.

Q. How doe men sin in going to Law?

A. 1. By prolonging of suites, 2. Detending bad causes, 3. Immoderate, or 4. Uncivill contending at Law for our owne right, 5. Selling justice, Prov. 15. 27.

Q. VVhat other kinds of injustice or wrong be forbidden?

A. 1. Removing ancient bounds, Deut. 19. 14. (2) Robbery by Land, or Sea, Zach. 5. 3, 4, 5. whether it be stealing, 1. Goods, 2. Cattell, Exod. 22.

(3) Servants, or 4. Children, Exod. 21. 17. Deut. 24. 7. with or without colour of Law, 3. Receiving of things stollen, Prov. 29. 24. Psal. 50. 18, 19, 22. and 4. All unapproved and unprofitable trades of life or callings, (if they may be so termed) as Jesters, Juglers, Parasites, Carders, Dicers, Gamsters, Players, Fortune-tellers, Figure-casters, Sturdy Rogues, and such as be makers of the proper instruments of unlawfull Games, Jer. 10. 2. Job. 30. 1, 2, 3. 2 Thes. 3. 10. Acts 19. 19.

Q. VVhich is the ninth Commandment?

A. Thou shalt not beare false witness against thy neighbour.

Q. VVhat is the generall duty hererequired?

*An. That by all meanes we seeke to maintaine our * otone and our || neyghbours good name according to truth and a good conscience.*

*Expos. * Q. VVhat be the speciall duties of this Commandment?*

A. The speciall duties of this Commandment are, 1. To speake sparingly, Prov. 10. 19. and 2. To speake the

truth from the heart, Psalme 15. 2.

Q. VVhat is commanded in respect of our selves?

A. In respect of our selves, 1. Is commanded rightly to know and judge of our selves, Gal. 5. 26. 2 Cor. 13. 3. (2) To procure our owne good name, Prov. 22. 1.

Q. How doe wee procure our owne good name?

Q. 1. By seeking Gods glory first and principally, Matth. 6. 33. Heb. 11. 2, 39. (2) Judging and speaking well of others, Matth. 7. 2. and 3. Walking unblameably, Eccle. 10. 1, 8. Luke 1. 6. Job. 1. 1. (4) Defending our good name when neede requireth, but modestly, and in a sort unwillingly.

Q. What be the inward duties of this Commandement in respect of our neighbour?

|| A. In respect of our neighbour we are comanded to, 1. Desire, and 2. To rejoyce in his good name, Rom. 1. 1, 8. Gal. 1. 23, 24. (3) To sorrow for his infirmities, Psal. 119. 136. Ezra. 9. 6. and 4. To cover them in love, Prov. 17. 9. 1 Pet. 4. 8. hoping the best

bēst with patience, and so judging, 1 Cor. 13. 5, 6, 7.

Q. VVhat duty do we owe to our neighbour in respect of his infirmities?

A. 1. Not bewraying his secrets before we have admonished him, Prov. 11. 12, 13. and 25. 9. 10. yea, though we doe it with griefe, and to such as we desire might helpe and redresse them, 2. Rebuking him, 1. To his face, Matth. 18. 16. Gal. 2. 11. (2) VVhen just occasion requireth, but 3. Yet lovingly, and 4. Meekely, Gal. 6. 1. Prov. 25. 12. (5) VVith remembrance of what is praise worthy in him, 1 Cor. 1. 4, 10. Revel. 2. 2, 3, 4.

Q. What duty do we owe to our neighbour in respect of his vertues?

A. 1. Commending him where he deserveth well, yet rather in his absence then presence, 1 Thes. 5. 22. (2) defending the good name of him, whose unblamable carriage is known, unto us by testimony, hand-writing, and oath, if need require, Phile. 10, 11, &c. (3) not receiving idle, or false reports against our brother, Psal. 15. 3. Prov. 25. 23. & 26. 20.

Q What

Q. What is the generall sinne forbidden?

A. All failing to procure, defend, and further our † stone, and || our neighbours credit: all unjust defence, wrongfull suspicion, or accusation of our selves or others.

Expos. † Q. What are the speciall sins forbidden in respect of our selves?

A. Here is forbidden 1. an over, or underweening of the good things in our selves, Luke 18. 9, 10, 11. Exo. 4. 10, 13. Jer. 1. 7. (2) bearing our selves above our worth, Phil. 2. 3. (3) boasting, Prov. 27. 1. (4) excusing our selves unjustly, 1 Sam. 15. 15, Gen. 3. 12. (5) debasing our selves, (6) dissembling that others may praise us, (7) procuring our selves an ill name.

Q. How do men procure an ill name?

A. 1. By walking undiscreeetly or offensively, 2 Sam. 12. 14. Rom. 2. 23, 24. and (2) by a needlesse lessening the good opinion others have of us, by bewraying our weakness; as want of learning, &c. to the carper.

Q. What are the inward sins against this Commandment?

*|| A. Here are condemned 1. evill
sus-*

suspitions, Mat. 7. 1. 1 Sam. 1. 13.
 (2) want of desire, 3. care, and 4. re-
 joycing in our neighbours good name,
 1 Pet. 2. 1. (5) rejoycing in his infir-
 mities, 6. contempt, or 7. foolish
 admiration of others, Acts 12, 22. Pro.
 27. 14.

Q. What sins of word be condemned?

A. 1. Unjustly renewing the me-
 mory of our neighbours crimes, which
 were in tract of time forgotten, Prov.
 17. 9. (2) calling good evill, or evill
 good, Esay 5. 20 (3) flattery, Prov.
 27. 14. Job 17. 5. (4) forbearing to
 speake in the cause or credit of our
 neighbours, Prov. 24. 11, 12. and 31.
 8, 9. (5) rash censuring, Matth. 7.
 1, 2.

*Q. What sins of gesture be condemn-
 ed?*

A. 1. Nodding the head, 2. wink-
 ing with the eye, 3. pointing with the
 finger, or 4 any other villifying or de-
 riding gestures, Mat. 5. 22.

*Q. How else do men offend against this
 Commandment?*

A. 1. Speaking the truth with de-
 sire of our neighbours discredit, 1 Sam.
 22. 14, 15. with Psal. 52. 1, 2, 3. (2)
 listening

listning to tale-bearers, Prov. 25. 23.
 (3) raising false reports, Lev. 19. 16.
 (4) relating mens words to their disgrace, or (5) contrary to their meaning,
 1 Sam. 22. 9, 10. Mat. 26. 60, 61.
 (6) spreading abroad flying tales, Pro.
 26. 20, 21, 22. libels, false present-
 ments and citations; 7. giving false
 evidence, and 8. pronouncing false
 sentence, Lev. 19. 15. 35. Exod. 23. 6.
 Deut. 19. 16. Prov. 19. 5.

Q. What is forbidden in respect of our selves and our neighbours?

A. In respect of our selves and our neighbours, here is forbidden 1. lying, and 2. equivocating, Eph. 4. 25. Col. 3. 9, 10.

Q. What is the tenth Commandment?

A. Thou shalt not covet, &c.

Q. What is the generall duty here commanded?

A. That we be truly * contented with our owne outward condition, and heartily desire the good z of our neighbour, in all things belonging unto him, great and small, z 1 Tim. 6. 8. 1 Cor. 7. 29, 30. Acts 26. 29.

Expos. * *Q. What are the speciall duties of this Commandment?*

A. In

A. In this Commandment we are injoynd 1. to acquaint our selves with thoughts of good towards our neighbour, Esay 32. 8. 3 John 2. Job 31. 29. and that which appertaineth to him; 2. to rejoyce in the present good estate of our selves and our neighbours, Psal. 34. 2. and 119. 74. and 3. chearfully to praise God for it.

Q. *What is the general sinne forbidden?*

A. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of evil against contentednesse, Job 31. 21.

Q. *Is any man able to keep this Law?*

A. Not perfectly: for the *a* Godly often fall, the most holy *b* faile *b* † alwaies in their best actions: but the child of God ought, *c* may and usually doth *d* walke according to the Law sincerely, *a* Jam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* 1 John 2. 14. John 14. 15, 23. *d* 1 King. 15. 5.

Expos. || *Q.* *How is it proved that the obedience of the faithfull here is imperfect?*

A. 1. In the servants of Christ there remaines someroot of bitternesse, Heb. 12. 1. Rom. 7. 23. (2) the flesh lusteth against the spirit, Gal 5. 17. (3) their

their knowledge is but in part, 1 Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot be perfect, Josh. 6. 14. 15. 2 Sam. 12. 9. 2 Chron. 33. 22. Luke 1. 20.

Q. How many waies do the godly offend?

A. Often, 1. in the matter, and 2. in the manner of doing, Josh. 9. 14. 15. but continually in the measure of duty, the most holy do offend, Neh. 13. 22.

Q. Should not a Christian omit doing of good altogether, seeing he cannot do it in that measure that God requireth?

A. No, but * with e diligence and singlenesse of heart stribe against corruption, look f for the assistance of Gods spirit, and labour to g grow in grace, e 2 Cor. 7. 1. f 2 Chron. 16. 9. Phil. 4. 13. g 1 Pet. 2. 2. & 2 Pet. 3. 18.

*Expos. * Q. If sin cleave to the best workes of the godly, how should they exercise themselves in wel-doing?*

A. 1. The sin which cleaving to the worke defiles it, is by all means possible to be avoided, Mat. 6. 1, 2, 3, 4 &c. Psal. 37. 27. (2) but the worke it selfe is not to be forborne.

Q. VVhy

Q. Why must we not forbear the doing of good, notwithstanding the corruption that cleaves unto them?

A. 1. Because we have an absolute charge from God, to exercise our selves in all good workes, Esay 1. 17. 1 Pet. 3. 11. Col. 1. 10. 2 Pet. 1. 5. and (2) a mercifull promise, 1. that he will forgive the infirmities, which our corruption doth fasten upon them, and 2. favourably accept our sincere endeavour to walk in all holy obedience, though now and then we through weaknesse do step awry, Job 42. 7. 2 Chron. 30. 29, 20. Esay 40. 11. Can. 2. 14. Numb. 23. 21. Ezek. 34. 16.

Q. What means should a man use to grow in grace?

A. He must thoroughly examine || his h waies, † judge i himself, watch * ober his heart at all times, in all places, occasions, and condicions: k redeeming the || time to store his † heart with good, and preserve l his * faith, h Hag. 1. 5, 7. 1 Cor. 11. 31. k 2 Tim. 4. 5. Eph. 5. 16. l Heb. 10. 35, 36, 38.

Expos || *Q. What is examination?*

A. Examination is 1. a diligent, 2. an exquisite, and 3. an impartiall, search

search of our hearts, thoughts, and wayes, Lam. 3. 40. by the word of God, Rom. 7. 7. as in his presence.

Q. What are the benefits of examination?

The benefit of it. *A.* It is a means, 1. To prevent evil; 2. To procure good.

Q. What evils are prevented by examination?

To prevent evil. *A.* It is a speciall means to preserve from 1. pride, 2. security, 3. hardness of heart, and 4. falling into sinne, Heb. 3. 13. Psal. 4. 4.

Q. What good doth it procure?

To procure good. *A.* 1. It doth quicken to prayer; Gen. 24. 63. Psal. 19. 12. (2) it is a good step to repentance, Psal. 119. 59. Hag. 1. 5. (3) it setteth in a Christian course, Psal. 39. 1. (4) it provokes forward in godliness, Psa. 119. 59, 60. and (5) it makes us charitable toward others, Gal. 6. 4.

Q. What is it to judge a mans selfe?

† *A.* To judge a mans self, is to passe an unpartiall sentence against himself, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himself, Ezek. 16. 61. & 20. 43.
Dan.

Daniel 9. 8. Luke 15. 18, 19.

Q. What benefits come thereby?

A. 1. This awakeneth the heart
Ezek. 36. 31. (2) It maketh us
afraid of sinne, Gen. 39. 9. (3)
It spurreth us to sue to the throne
of grace, 1 King 8. 38. and 4. It
preventeth the judgement of God;
1 Cor. 11. 31.

Q. What is watchfulnesse?

A. Watchfulnesse, is 1. a nar-
row. 2. a carefull, and 3 a conti-
nuall keeping, observing, and
over-seeing of our hearts and all
our waies, P rov. 4. 23.

Q. How is watchfulnesse necessary?

A. It is 1. Exceeding necessa- ^{1 It's ne-}
ry, because of our selves we are cessary.
apt to erre, Psal. 59. 10. and have
many occasions besides to draw us
away from godlinesse, Luke, 14.
18, 20. and 2. It is exceeding pro-
fitable.

Q. How may it appeare to be profitable? ^{2 Profit-}
^{table.}

A. It is profitable, 1. To pre-
vent or withstand Satan, 1 Pet. 5.
8. Mat. 26. 41. or 2. To keepe un-
der lusts, 3. To avoid and cut off
strayings and wandrings of minde

and life, 2. Tim 4. 5. 1 Cor. 16. 13. Psal. 101. 2. (4) To keepe the heart in good order, and 5. To eschew dangerous decayes, falls, and discomforts, which otherwise men shall runne into, 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Cor. 11. 3.

Q. What is it to redeeme time ?

A. To redeeme time is so to husband it, that every moment thereof may be spent for our best advantage, Eph. 5. 16. Col. 4. 5.

Q. Why is time to be redeemed ?

A. 1. Because time is a precious thing, 2. Being lost it is unrecoverable, though God may pardon it to the penitent, Esay 1. 16, 18. therefore we must redeeme it.

Q. What time is to be redeemed ?

A. 1. The time of Youth, Eccl. 12. 1. (2) Of the Gospel, 2 Cor. 6. 2. (3) The Sabbath, Exod. 20. 10. (4) The time of sicknesse, 5. Of health, and 6. The time of vacancy from businesse in our callings, &c. Luke 19. 42. John 9. 4. Gal 6. 10. Prov. 10. 5.

Q. Why must the heart be stored with good ?

† A Be-

† *A.* Because when mans heart is emptied of evill, it will quickly gather filth againe (as garments will dust,) unlesse it be fraught with good, Mat. 12. 43, 44, 45.

Q. Why must faith be preserved?

* *A.* Because if faith decay in us, (as needs it must, unlesse it be carefully stirred up, preserved and exercised, 2 Tim. 1. 6.) godlinesse must needs wither, 1 Tim. 1. 5.

Q. Why must godlinesse wither if faith decay?

Q. Because 1. Faith is the victory whereby we overcome the world, 1 John 5. 4. (2) Thereby we wrestle against sinne, by the Almighty power of Jesus Christ, Gal. 2. 20. and 3. Our lives must needs be full of doubtings, or Security, or drowned with carnall delights, 1 King 11. 4. and sinfull pleasures, and 4. The word will loose its efficacy, Heb. 4. 2. (5) The exercises of religion their sweetnesse, if faith decay.

Q. How is faith to be preserved?

A. To the end that faith might be preserved, we must, 1. Value it

above Gold and Silver, 2 Pet. 2. 1.
 (2) Often meditate upon the
 sweetnesse, Psal. 119. 103. and
 139. 17. constancy, Rev. 1. 5. 2
 Cor. 1. 20. and perpetuity of the
 most precious and free promises,
 which are the grounds of faith, Ho.
 14. 5. Ezech. 36. 22. (4) We must
 walke according to the rules there
 of, learne to exercise it, living
 thereby, Heb. 10. 38. Rom. 1. 17.
 (5) and 1. sincerely, 2. Constantly,
 and 3. Conscionably use all those
 meanes, whereby faith is wrought
 or nourished.

Q. How else?

A. He must take m unto him the
 whole armour || of God, and with n
 care, uprightness. and constancy, use
 the meanes of grace befoze p̄scribed
 in one o estate as well as an other,
 m Eph. 6. 13, 14. n Prov. 2. 3, 4, 5.
 Col. 4. 2. o Job 27. 10.

*Expos. || Q. Why must a Christian
 take unto him, the Christian armour?*

A. Because al Christians are called
 to be souldiers, Rev. 12. 7. to fight
 under Christ Jesus their Captain.

*Q. Against what enemies must we
 fight?*

A. A-

A. Against, 1. The flesh, Rom. 8. 13. (2) The world, 1 Joh. 2. 16. and 3. The Devill, 1 Pet. 5. 8, 9.

Q. What are the properties of this enemy?

A. This is 1, a spirituall, 2. Subtile, and 3. Malicious enemy, Eph. 6. 12. Rev. 20. 2. Mat. 13. 28, 39. (4) That can never be appeased: they had need therefore take unto them the whole armour of God.

Q. What is implied in this that we must take unto us the Christian armour?

A. We must 1, daily put it on, and 2. Continually keepe it on, 3. At all times have it ready for use.

Q. For what end must it be put on?

A. 1. To repell, and 2. To quench the fierie darts of the Devill.

Q. What are the parts of this armour?

A. The parts of this armour are, 1. Sincerity, 2. Love of righteousness, 3. The Gospell, 4. Faith, 5. Lively hope, and 6. The word

of God, Eph. 6. 14, 15, 16, 17, 18.

Q. How is it kept on?

A. It is kept on 1. By earnest prayer, 2. Watchfulnesse, and 3. Holy meditation.

Q. What priviledges doth God afford unto his Children in this life who labour according to his will to grow in grace?

A. || They may be assured † of his labour and fatherly * care & obet them, the direction † of his spirit, their t growth in || grace and u perseberance to the end, q 1 John 3. 14. and 4. 13. John 1. 12. & 1 Tim. 4. 10. Mat. 10. 30. † Psal. 143. 10. † Col. 1. 9. 10. u Phil. 1. 6.

Expos. || *Q. What is to be observed touching the enjoying of these priviledges?*

A. It is first of all to be observed, that none of these priviledges can be enjoyed without great strife and labour, 1 Cor. 16. 30.

Q. What assurance of Gods favour may be obtained?

† *A.* 1. Not onely some uncertaine hope, or dimme sight of Gods
fa-

your, 2. But assurance thereof may in this life be obtained, Job 19. 25. 2 Cor. 5. 1. 2 Tim. 4. 8. and 1. 12.

Q. How is that proved?

A. Because 1. the Scripture exhorts us to make our calling and election sure, 2 Pet. 1. 10. (2) It layeth many sufficient grounds of assurance, 1 John 4. 13. and 3. 14. Phil. 1. 6. and 3. Purposeth divers examples of them, who have attained thereunto, Rom. 8. 34. 38, 39. Luke 2. 29. Hebrews 11. 9, 10.

Q. How may it appeare that this is a rare priviledge?

A. This is a rare and precious priviledge, 1. Because it may constantly be enjoyed with an increase thereof, Hos. 13. 14. Mal. 3. 6. 1 Thes. 4. 1, 10. (2) It is alwaies accompanied with joy unspeakable, and sweet contentment, Can. 1. 1. Psal. 4. 6, 7. John 8. 56. 1 Pet. 1. 8.

Q. Is not Gods favour most sweet when it is first apprehended?

A. It is sweet at the first, but
X 4 the

the longer it is possessed, the sweeter it is; dainty meats may become loathsome, but we cannot surfeit of Gods favour, Psal. 17. 15.

Q. What particulars are comprehended in this, that God would have his children assured of his fatherly care?

* *A.* God would have his children know, 1. that in every state he will save and uphold them, Psal. 9. 10. & 32 6, 7. even when his wrath doth burn against his enemies, Esay 33. 4, 5, 6. & 27. 7, 8. (2) that he will teach them the good way, which they ought to follow, Psal. 25. 12, 14. Prov. 3. 3. (3) that he will give his Angels charge over them, and (4) carry them in his bosome, Psal. 91. 11, 12. &c.

Q. How may they be assured of his fatherly care?

A. The amiable, sweet, and comfortable titles, that Christ giveth to his Spouse, calling her 1. my love, 2. my dove, 3. my sister, 4. my Spouse, 5. my undefiled, doth shew what great regard he hath of every Christian,
Cant.

Cant. 1. 8, 9. and 2. 14. Deut. 33.
12, 27, 28, 29. Cant. 7. 6.

*Q. How may it be proved that the
faithfull may assure themselves of their
growth in grace?*

|| *A.* Because 1. The servants of
Christ are exhorted, and command
ed to grow in grace and godlinesse,
1 Thes. 4. 1, 10. Col. 1. 10, (2)
there are patterns of holy men left
unto us in Scriptures, that have
grown rich in wisdome and ho-
linesse, Rev. 2. 19.

*Q. If God command us to grow in
grace, how doth it thence follow that
we may be assured of it?*

A. What God commandeth in
the Gospel, that Christians should
believe he will inable them to do,
John 6. 63. 1 John 5. 3.

*Q. If others have grown rich, is
this any assurance to us?*

A. What ordinary graces any
of the faithfull did obtaine, the
same may all the faithfull look for,
Zach. 12. 10. Eph. 4. 4. 2 Pet. 1.
1. if it be for their good, Rom. 8.
28.

Q. How is that proved?

A. Be-

A. Because they are all under the same covenant, have the same redeemer and sanctifier, and have the same promises made unto them, 2 Cor. 6. 18. 1 Tim. 2. 5, 6. Eph. 4. 30. & 2. 12.

Q. What other priviledges doth God afford unto them?

A. They are || kept w from, comforted in, and delivered out x of many troubles, taught to y use all estates aright, † preserved z from * foule offences inabled || to a rise againe, if they b fall, instructed to † live godly, and have c possession * of the word, w Psal. 32. 10. Acts 16. 27. x Pro. 11. 8. y Lam. 3. 27. Phil. 4. 12. z Luke 1. 6. a Psal. 37. 23, 24. b Eph. 2. 10. c Luke 8. 15.

Expos. || *Q.* How are the godly freed from the troubles that others run into?

A. 1. The godly shun the sins which others follow with greedynesse, Gen. 39. 9. & 42. 18. Neh. 5. 15. Job 31. 1. (2) They order their affaires with godly wiidome, Acts 23. 6. & 22. 26. & 18. 11. with 19. 37. and (3) they foresee the evil to come

come, and hide themselves, Prov. 22. 3. & 26. 12. therefore they are preserved from many troubles that others fall into.

Q. Do not the godly oft run into many troubles from which they might be free?

A. For want of care and watchfulness, they often draw no small grief upon their heads, from which they might be free, if they would carefully subdue their passions, and look unto their waies, Cant. 5. 2, 3, 4, 5, 6. 2 Sam. 11. 2, 3. Psal. 51. 8.

Q. How are the godly taught to use prosperity?

† *A.* In prosperity the godly are taught 1. to edifie themselves, Acts 9. 31. (2) to walke in meeknesse, 3. lowlinesse, 4. fear, 5. comfort of the Lord, and 6. be doing good, Job. 14. 15, 21, 24.

Q. How are they to use adversity?

A. In adversity, they are 1. to be humble, 2. patient, 3. to pray, 1 Pet. 5. 6. Job 1. 22. Psal. 39. 9. and 30. 7, 8. (4) to grow out of love with this world, 2 Cor. 5. 1, 2, 3,

2,3,4 (5) to prize the Lords favour, Psal. 73. 26,28. (6) to cleave close unto God, Esay 10. 20. (7) to examine their hearts, and (8) to reforme their waies, Lam. 3. 40. Zeph. 2. 1. Esay 27. 9.

Q. How are they to use their calling?

A. In their callings they are 1. to take triall of their wisdome, faith, sincerity, love of righteousness, and patience, and 2. to go about the same with hearts affecting the things that be above, Psal. 112. 5. Gen. 31. 38,39,40. Gal. 5. 22. Gen. 17. 1, 2. Zach. 8. 16. Luke 21. 19.

Q. Be not the godly sometimes overtaken with reproachfull evils?

* *A.* If the godly be overtaken with some reproachfull evill, Gen, 9. 21. & 19. 33. it is (1) not ordinary, Rom. 8. 1. 2 Cor, 5. 7. but for a time, Psal. 37. 34. (2) when they have cast off their armour, and neglect their watch, 2 Sam. 11. 1, 2. Mat. 26. 40, 41.

Q. Why doth the Lord suffer them to fall?

A. The

A. The Lord suffers them to fall, 1. to let them see their weaknesse, 2. to correct their carelesnesse, 3. to cure in them pride of heart, and contempt of others: and 4. he orders their slips for the 1. glory of his great Name, 2. for the comfort of the weak, and 3. for the good of the party fallen, after that by repentance he is risen againe.

Q. How is it proved that the righteous may be assured of their perseverance?

|| A. 1. The righteous may fall, but the Lord will not suffer them to perish, John 10. 28. (2) Christ hath prayed for them, John 17. 20. Luke 22. 32. (3) the immortall seed abideth in them, 1 John 3. 9. (4) the spirit of God doth quicken them, Rom. 8. 2, 11. so that afterward they take heart and courage againe to fight against sin and Satan.

Q. Are not the godly sometimes throwne downe?

A. Yes: but they can never be utterly vanquished, though for a
time

time they be thrown down, 2 Cor. 4. 8, 9. Mat. 16. 18.

Q. How are the faithfull instructed to live godly?

† A. If the faithfull seeke unto the Lord, he will teach them with 1. delight, and 2. with comfort to live godly in all places, and callings, Prov. 2. 3, 4, 9. Esay 30. 21.

Q. Do they not find much rebellion in themselves?

A. They do find the flesh rebelling against the Spirit, Gal. 5. 17. Psal. 42. 5, 11.

Q. Why so?

A. 1. That they might not trust to themselves, but in the Lord, Pro. 3. 5, 6. (2) that they might no longer live then find need to pray, Lord strengthen me, 1 Thes. 5. 17. (3) that they might be thankfull to God for the mercies they have received, Psal. 54. 6, 7. (4) that they may not triumph before the victory, nor walke in security, as though they had no enemy, 1 Pet. 5. 8, 9. and (5) that by how much the fight is more 1. painfull, 2. sharp,

sharp, and 3. difficult, by so much the victory should be the more 1. delightfull, 2. sweet, and 3. glorious, Rom. 16. 20. Rev. 12. 10.

Q. What is it to possesse the word?

* A. The word of God is possessed, when it is 1. received truly in our heads, and 2. is kept and laid up safely, as a treasure in our minds and hearts.

Q. Why is the word to be laid up in the heart?

A. So that we may have it in readiness 1. for our direction, and 2. for our comfort, and 3. to rule over us with an holy and universal sovereignty, Luke 2. 51. Col. 3. 16, 17. Psal. 119. 111, 112. 33. 34.

Q. Do all the godly, or any at all times enjoy all these priviledges?

A. No: some are ignorant of them, not beliebing, or at least faintly beliebing that there are such; others are carelesse, who prize not, and so take not paines for these things, as they ought.

Q. What other hindrances do deprive Christians of these priviledges?

A. d. III.

A. d Inordinate passions, as fear, anger, self-love. pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good duties: temptations also to distrust do keep under man, d Jam. 4. 1, 2, 3.

Q. *How should a man bridle and reform these unruly passions?*

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most against the corruptions, that be strongest in him, shun the occasions of sin, hide the c commandment in his heart, and apply f the death of Christ for the killing of corruption, e Psal. 119. 51. f i John 5. 4.

Q. *How may a man overcome his temptations to distrust?*

A. He must not give credit to Satans suggestions against Gods truth; but consider of God h power, i goodness k unchangablenesse, former l mercies, and free m grace in giving us his son; t so that weaknesse, unworthinesse, want of feeling comfort should not dismay, g Mat. 4. 3, 4. h Mat. 8. 2. Esay 40. 28. i Psal. 51. 12. k Jer. 31. 3. l Psal. 77. 11. m Rom. 5. 8, 9.

Expos.

Expos. || Q. *How are we to consider of Gods power and love?*

A. That God is in power al-sufficient, so that he can help us, Eph. 3. 20. and in love everlasting, John 13. 1. 2 Thef. 2. 16. Jer. 31.

3.

Q. *What use are we to make thereof?*

A. Seeing that the hath once loved us, we may be assured that he will never leave us, Phil. 4. 19.

Q. *To whom doth God give Christ?*

† A. God gives Christ to them
1. that are lost in themselves, Esay 61. 1, 2. Mat. 9. 12, 13. and 2. the weak as well as the strong are partakers of his merits, 1 John 2. 1.

Q. *Have not Christians reason to doubt in respect of their weaknesse?*

A. Strength of grace in us, and soundness of a Christian conversation, is not the root of comfort; neither should weaknesse, or unworthinesse in us breed doubting of our salvation, Heb. 10. 22.

Q. *What is the ground of comfort?*

A. The ground of all comfort is, that God of his free grace hath
Y given

given his Son to us miserable sinners, even to as many as believe in him, 1 John 2. 2. & John 3. 16.

Q. Can the weak faith lay hold upon Christ?

A. The weak faith doth lay hold upon Christ, as 1. truly, though 2. not so comfortably, as the strong doth, 1 John 2. 12, 13, 14.

Q. What else must be done?

A. Consider what promises the Lord hath made, to n keep and uphold us, what o encouragements he hath given us to believe; || and how acceptable a thing it is p that we should do, n Mat. 16. 18. Luke 22. 32. o 1 John 3. 23. p Mat. 8. 10. and 15. 28. Rom. 4. 20.

Expos. || Q. What encouragements hath God given us to believe?

A. 1. God commandeth, perswadeth and intreateth the thirsty and burdened to believe, 2. God hath bound himself by covenant unto them, Esay 43. 25. (3) he hath sealed it by the Sacraments, and (4) confirmed the same by oath, Gen. 22. 16, 17. Psal. 105. 9. Luke 1. 73;

Q. What

Q. What if our misery be deep?

A. The deeper our misery is, the more we glorifie his name by resting upon him for succour, Psal. 22. 1. Rom. 4. 18, 20.

Q. What other things are to be learned for the overcoming of these temptations?

A. We must judge our selves q not by present † feeling, or by our own r discerning the fruits of grace, but by that which we † have felt, and the t fruits of grace which appear to o- ther, q Psal. 116. 11. Psal. 13. 1. r Psal. 51. 10. f Psal. 77. 11, 12. 2 Cor. 10. 11.

Expos. † *Q. Why must not a Chri- stian judge himself by his own feeling?*

A. 1. Because a man may have faith, that feels no comfort; and 2. grace, that sees not the fruits of grace, Psal. 22. 1. & 77. 8, 9.

Q. Why may a man that hath grace feele no fruits thereof?

A. 1. Because the soul is some- times sick, Ezek. 34. 4, 16. Cant. 3. 5. and (2) sometimes in a swoound; Cant. 5. 6. (3) some- times we judge amisse of our estate,

Psalme 116. 10, 11. and 77. 10.

Q. How do we judge amisse of our own estate?

A. 1. By observing what motions we have to evill, but not how we resist them; 2. By supposing we have no grace.

Q. Why do we then think we have no grace?

A. Because we have not 1. what grace we desire, or 2. because we find not our selves at all times alike affected, and comforted, or else 3. Because we want what others have, or we conceit them to have.

Q. How is this triall erroneous?

A. Because God gives not all graces to one man, nor to all in the same measure, Eph. 4. 7. Zach. 12. 8.

Q. What other things occasion this mistaking?

A. 1. It is the property of men in affliction, to admire small things in others, and deny great and many graces in themselves: 2. Likewise the vastnesse of desire causeth that which is much in comparison, to seeme nothing; And 3. Satan workes

workes upon the timorous disposition of some.

Q. How doth Satan worke upon their timorous disposition?

A. 1. He perswades them that they have fearfully consented to those suggestions, which they alwaies abhorred, and in which they never tooke delight: or 2. that they wilfully offend, when some sinfull motions arise in their hearts; to which they do not consent, but which they resist praying to God for forgiveness and assistance.

Q. Is there any other reason of our mistaking?

A. Yes, because we in temptation want one grace, which accompanies faith, to wit, joy, John 8. 56. 1 Pet. 1. 8. we conclude that we have no faith at all.

Q. Doth not joy ever accompany faith?

A. Faith and joy be not inseparable companions, Job 13. 15. Heb. 11. 1. Psal. 77. 2, 3. the violence of temptation hindring the sense of mercy, when God doth

with-hold comfort. For which causes, we must not overmuch trust our selves, or credit our feeling, but give credit to the testimony of the godly and faithfull.

Q. What may be a further help beside?

A. It is good to examine our * hearts, and use the advice w of others, but we must know withall, that groining after, and x labouring to rest our wearied soules upon the promises of grace, being never satisfied until our doubtfulness be removed till bring a good end, u Psal. 4. 4. w 1 Thes. 5. 14. x Mat. 11. 28.

*Expos. * Q. Why should a man examine his heart in that case?*

A. Because God with-holdeth, or with-draweth comfort sometimes, 1. by reason of some secret sin, not yet repented of; or 2. he suffereth Satan to buffet us, that we might more seriously repent of of some corruption, Job 40. 3, 4, 5, 6. with 42. 6. 2 Cor. 12. 7.

Q. Wh it doth God teach us by such temptations?

A. Hereby the Lord doth 1. correct

rect our not prizing comfort at a high rate, Cant. 5. 3, 4, 5. (2) our forgetfulness to praise him for it.

Q. In what manner must a man try himself?

A. We ought wisely to make triall of our waies, 1. neither sparing any sin, nor 2. censuring that to be sin which is just and lawfull, 3. not making light account of any sin: nor 4. yet calling our repentance into question, because 1. some things have been amisse, or 2 we have not attained to perfection.

Q. Do the fruits of the spirit alwayes appear in the faithfull?

A. *Ans:* They are y obscured in our first * conberston, in the daies || of of z securite when we a leabe our first lobe, † in time of b temptation * of some || relapse c into sin, y Luke 5. 37, 38. z 1 Cor. 3. 1. a Rev. 2. 4. b Psal. 6. 1, 2, 3. c Psal. 51. 10.

*Expos. * Q. Why are the graces of the spirit obscure in our first conversion?*

A. 1. Because at our first conversion

version we are as new borne babes who have the truth of mans nature, but the perfection of it groweth with age, 1 Cor. 3. 1. Heb. 5. 13. (2) Our knowledge is small and confused, Psal. 73. 22. & 119. 33, 34, 100. (3) Our sight of Gods love is dim, (4) many doubts arise in our minds, Luke 24. 38. because of our weaknesse and unworthiness: (5) Many lusts are untamed, we are unexperienced to put on, or wear the Christian armour: and therefore are oft foyled of our adversaries.

Q. Do not some Christians more plentifully abound in the graces of the spirit at their first conversion?

A. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to be examples to the weak.

Q. What is the reason why our joy is afterward diminished?

A. If our comfort and joy that we felt in our first conversion be dimi-

diminished, it is either by reason of
1. security, or 2. temptation, 1
Sam. 11. 2, 3, &c. with Psal. 51.
10. Psal. 77. 8, 9, 10.

Q. Why are graces of the spirit obscured in the daies of security?

A. Because 1. Good ground will bring forth weeds if it be not tilled, and fire will die if it be not blowne; so the graces of Gods spirit will decay if they be not stirred up by prayer, reading, &c. 1 Thes. 5. 19. 2 Tim. 1. 6. and 2. Lusts, worldlinesse, and drowlinesse, &c. will creepe upon the best, and over-grow them, if they be not diligent to keepe them under, and root them out, Luke 21. 34, 35, 36.

Q. Why is grace obscured when we leave our first love?

|| *A.* Because as our love to God doth decay, so the sense and feeling of Gods love to us, doth die and decay also, Rev. 2. 4, 5.

Q. What evils follow the abatement of our love to God?

A. When our love to God is abated, 1. The spirit of God, which
is

is the comforter of the heart, and the stirrer up of that joy, which passeth all understanding, is grieved, Eph. 4. 30. (2) Our faith is weakned, 1 Tim, 1. 5. (3) Our prayers must needs be cold and taint, 4. We must needs be dull, heartlesse, and uncheerefull, even a burthen to our selves, and 5. Untoward to any holy duty, Psalme 119. 174.

Q. Why so?

A. Because love is the wheele of the soule, and first affection, Deut. 6. 5. Mat. 22. 37. and if that be disordered, no other can be of a right temper.

Q. Why are graces obscured in time of temptation?

* *A.* Because in the time of temptation, 1. The minde is full of disorder and confusion, and 2. The heart of man is disquieted, Exod. 6. 9. Psal. 77. 2, 7, 8, 9, 10. as the aire is troubled in a tempestuous season.

Q. Why so?

A. 1. Many mists being cast betweene the eye of our underst and
ing

ing, and the promises of God, as clouds that obscure the Sun : 2. Satan having then leave to try and buffet us.

Q. What is the benefit that comes by temptation?

A. By temptations, 1. We are fitted to grow in grace, Psal. 32. 4, 5. (2) Thereby also the graces of Gods spirit in us are tryed, Rom. 5. 5. Jam. 1. 2, 3. (3) but it is no fit season for us to discern or judge of them.

Q. Why is grace obscured in time of some relapse?

|| *A.* When corruption getteth ground, grace must needs be weakened, for these two are opposite the one to the other.

Q. How should a man recover out of a relapse?

A. By speedy & consideration † of what he hath done, renewing his repentance with sorrow and shame & bewailing his sin before God, reforming life, and laying hold upon the promises of mercies, & Rev. 2. 5. & Jer. 31. 18. 19.

Expos. † *Q. What grounds bee there*

there why such as have fallen into grosse sin after repentance, should not despaire?

A. Such as have fallen into some grosse sinne after repentance, must not utterly despaire, 1 John 3. 23. Esay 55. 1. Matth. 11. 28. For 1. The Prophets call upon wicked revolvers from God, to repent, and promise them pardon, Esay 1. 18. Jer. 3. 1, 12, 13, 14, &c. 2. And in the Law sacrifices were daily offered, not onely for ignorance, Levit, 5. 15, 17. but for sinnes, committed willingly, and against conscience, Levit, 6. 1, 2, 3. (3) We are commanded daily to pray for remission of sins without exception, Luke 11. 4. (4) No sinne is unpardonable, but the sinne against the Holy Ghost, Mat. 12. 31, 32. Mark 3. 28, 29. from which a man that sinnes grossly after repentance may be free, 5. God is able to heale the latter wound which sinne makes, as well as the former, Hof. 14. 4. (6) Without Christ no offence can be forgiven, and in Christ all offences may be done away, 1 John 1. 7. (7) Mer-
cie

cie in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God : It by his commandment man must forgive his brother seventy times seven times, will not he forgive them that humble themselves before him ? Mat. 18. 21, 22.

Q. What priviledges doe the godly enjoy as soone as this life is ended ?

A. Their glory then begins, for their bodies remaine || in the f grave, as in a bed of spices ; and their soules being perfectly g freed † from sinne, are receibed into heaven, to the beholding h of God, and Christ immediately f 1 Thes. 4. 15. g Rev. 14. 13. h Mat. 5. 8. i Cor. 13. 12.

Expos. || Q. Wherein stands the happinesse of the Saints, in respect of their bodies when they be separated from their soules ?

*A. Death separates the soule from the body, but it doth not separate the soule or body of the godly from Christ, Rom. 8. 38, 39. i Cor. 3. 22. and 15. 54, 55, 56. Phil. 1. 21. for when the body lyeth in the grave, and is dissolved
into*

into dust, it is yet united unto Christ, Jo. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change, 1 Cor. 15. 38, 42, 43, 44.

Q. Are not the godly delivered from sin in this life?

† *A.* 1. From the guilt and dominion of sinne, the godly are delivered in this life, 1 John 1. 9. but 2. Not from all staine thereof.

Q. Wherein stands their happinesse in respect of their soules, after this life is ended?

A. After this earthly tabernacle is laid downe, they are 1. Delivered from all sinne, sorrow, and care, Rev. 21. 4, 27. and 2. Are received into heaven to be with Christ, injoying the glorious presence of God, 1 Thes. 4. 16, 17.

Q. How doe the Saints see God in heaven?

A. They see him, not by faith obscurely, 2 Cor. 5. 7. as it were thorow a glasse, 1 Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediately,

ly, or without meanes, Psalme 17. 15.

Q. If this be the state of the Godly, what shall become of the ungodly?

*A. Their bodies i Shall rot in the * grave, and their soules are judged unto k everlasting woe, i Gen. 3. 19. k Luke 16. 22, 23.*

*Expos. * Q. Nothing befalls the bodies of the wicked, which befalls not the bodies of the godly, how then is their rotting in the grave a curse?*

A. Death is a curse to the wicked, Gal. 3. 10, 13. with John 3. 16. and so is their rotting in the grave, because they are not in Christ, 2 Cor. 5. 17. though to the senses there is nothing befalls the bodies of the wicked, which befall-eth not the bodies of the godly, Eccle. 9. 2.

Q. Shall not the wicked rise again?

A. The wicked shall indeed rise againe, but it is to further condemnation, John 5. 29.

Q. When shall the happinesse of the elect be consummate?

A. At the dreadfull day || of judgement, and the generall resurrection, Psal. 17. 15.

Expos.

Expos. || Q. *Why is not the happinesse of the elect consummate till the day of judgement?*

A. Because 1. The soule in heaven doth retain a naturall desire to be united to the body, 2. Neither can the happinesse of the soule be every way compleate and perfect without it.

Q. *What degrees be there of the happinesse of the elect?*

A. Of the happinesse of the elect, there be three degrees; one at their first conversion, Matth. 5. 3, 4, 5. Psal. 32. 1; 2. the second at death, Apoc. 14. 13. the last and most perfect at the day of judgement, 1 Thes. 4. 17.

Q. *Who shall be judge at that day?*

A. Christ † the Lord and King of the Church, 1 who shall come in a most glorious and visible manner, in descending from heaven with a shout, and with the voice of the Archangell, and with the trumpet of Gold, most royally attended with innumerable multitudes of mighty Angels, 1 Acts 10. 42. and 17. 30. m 1 Thes. 4. 16. & 2 Thes. 1. 7.

Expos.

Expos. † Q. *Is not the power of judging common to the Father, Son, and holy Ghost?*

A. 1. The decree of judging and judiciary power, is common to Father, Sonne, and holy Ghost, Gen. 18. 25. but 2. The visible act, promulgation, and execution of judgement belongeth to Christ our Mediatour, as God and man, Acts 17. 13. John 5. 22, 23. Rom. 14. 10, 11, 12.

Q. *What comings of Christ doth the Scripture mention?*

A. Two. 1. His first coming, which was to worke our Redemption, when he was judged.

2. His second appearing, when he shall come to judge.

Q. *To what speciall office doth this belong?*

A. This is the last act, and accomplishment of his kingly office, 1 Cor 15. 25, 26, 27.

Q. *When shall Christ come to judgement?*

A. He will most surely come, but the time is unknown, that we might ever be watch, and prepare for his

comming o Mat. 24. 36. p verse 42.

Q. Whom will he judge?

A. His elect and q chosen, and all their enemies, both evil r angels, and wicked men, q 2 Cor. 5. 10. r 2 Pet. 2. 4. Jude 6.

Q. Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?

*A. The very same s bodies * that at any time died, shall by the power of God be raised up, and their soules be united to them, inseparably to abide together for evermore, s 1 Cor. 15. 42, 43, 44.*

*Expos. * Q. Why must the bodie rise againe?*

A. Because justice requireth, that the same bodies which joynd with the soule, in working good or evill in this life, should be raised up to share with the soule at the day of the Lord, Rom. 2. 5, 6.

Q. What are we to beleve concerning those who shall be found alive at the comming of Christ?

A. They shall be t changed in the twinkling of an eye, and so presented before || the judgement seat of Christ,
t 1 Cor.

† 1 Cor. 15. 51, 52.

Expos. || Q. *By what meanes shall quick and dead be gathered?*

A. The meanes whereby quick and dead shal be gathered to judgment, are 1. The powerful voice of Christ, John 5. 28. and 2. The ministry of Angels, Mat. 13. 40, 41. (3) The bruite and sencelesse creatures surrendring up their dead, Rev. 20. 13.

Q. *In what manner shall he judge them?*

A. Most † strictly, both in respect of the v persons judged, and the things for which, but yet he shall judge most w righteous judgement, v 2 Cor. 5. 10. w Acts 17. 31.

Expos. † Q. *Who must appeare?*

A. Every man must appear in his own person before the judge, Rom. 14. 12. Rev. 20. 12.

Q. *What account must they give?*

A. They must give an account, 1. Both generally as a man, or a Christian, and 2. specially as a Magistrate, Minister, Master, Servant, &c.

Q. *For what things must they give account?*

Z 2

A. 1.

A short Catechisme.

A. 1. For all the things which they have received of the Lord, and 2. For all the things which they have done; even all thoughts, words, and actions, Job 34. 11. Psal. 62. 12. Prov. 24. 12. Ezek. 33. 20. Rom. 2. 6 2 Cor. 5. 10. 11. 1 Pet. 1. 17. Apoc. 32. 12.

Q. *What use are we to make hereof?*

A. We should therefore be, 1. Conscienceable, 2. Patient, and 3. watchfull, taking care that all our actions here be approved by the word of God, 1 Thes. 4. 18. 2 Pet. 3. 11, 14.

Q. *What shall be the issue of this judgement to the wicked?*

A. Everlasting & perdition from the presence of the Lord, to all those who ignorantly, or willfully contemne the Gospel, & 2 Thes. 1. 7, 8, 9.

Q. *What shall be the issue hereof to the godly?*

A. Clear * vision of y God and Christ, endlesse z communion with them, everlasting a peace and glory, both in soule and || body, in fuller measure then the heart of man can now apper-

apprehend, or any of the Saints enjoyed before, y 1 John. 3. 2. 2 John 17. 24. Phil. 1. 23. 2 Mat. 25. 34.

Expos. * Q. *What is spirituall or supernaturall blessednesse?*

A. Spirituall or supernaturall blessedness of the Saints, is the immediate fruition of the 1. chief, 2. perfect, 3. sufficient, and 4. unchangable good, even God in Christ, Mat. 5. 8. with 19. 17. 1 Thes. 4. 17. Mat. 25. 34.

Q. *What moves God to give himself to be enjoyed of the Saints?*

A. Of his meer goodnesse he doth give himself unto his Elect, to be 1. seen, 2. loved, and 3. possessed, that is, to be enjoyed by them.

Q. *What are the means whereby God is enjoyed?*

A. The means by which God is enjoyed, is 1. the understanding, 2. the will, and 3. the affections.

Q. *How doth the mind behold God?*

A. The mind 1. clearly, and 2. immediately doth behold, 1. God in Christ, and 2. his exceeding glory and goodnesse, as it were face
to

to face, Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 5. 6, 7. 1 John 3. 2.

Q. How doth the will embrace him?

A. The will with as great 1. love and 2. joy, doth imbrace that infinite good, as there is knowledge thereof in the mind, Rev. 19. 3, 4.

Q. Do the Saints in glory see God absolutely as he is in himself?

A. The Saints in glory do 1. not absolutely see God as he is in himself; for that which is infinite cannot be comprehended of that which is limited; but 2. God doth manifest himself unto them, so far forth as a creature is capable for to know him, Psal. 16. 15.

Q. How is it that the Saints do not wax dull at the glory of so great a light?

A. To the end that the Saints should be fully contented, and not wax dull at the glory of so great a light; God doth 1. perfect the powers of the soul, 2 perfectly re-paire his image in his Elect, and 3. by his power enlarge the capacity of the soule, so far as the nature of man will bear, 1 John 3. 2.

Q. Why so?

A. 1.

A. 1. That it might alwayes be fully satisfied with the beholding of him, and 2. that without wearinesse at any time, Psal. 17. 15.

Q. VVhat is the subject of happiness?

|| A. The subject of happiness is the whole man, Rev. 20. 6. & 22. 14.

Q. VVherein stands the happiness of the body?

A. In this estate of blessedness, 1. the body is united to the soule; and 2. laying aside corruption and mortality, is changed to 1. an incorruptible, 2. immortall, and 3. spirituall body, 4. like to the glorified body of Christ our Saviour, 1 Cor. 15. 41, 42, 43. 1 John 3. 3.

Q. VVhat followeth from all this?

A. Hence followeth 1. perfection of the whole man, 2. conformity with God, 3. unspeakeable joy, and 4. endles glory, Rev. 22. 5.

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